This Thing of Giving

Henry H. Rosenfelt

Central BAPTIST
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THE RECORD OF A RARE ENTERPRISE
OF MERCY AND BROTHERHOOD

By HENRY H. ROSENFELT

TC
Jews in the U. S. Charities
Jews in Europe. 1914-
†

1924
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DEDICATED

To my dear friend

DAVID A. BROWN

Optimist, Altruist, Humanist and Philanthropist of whom Louis Marshall well said:

> "You have stood steadfast at all times. You have never waivered. Your life has been rugged but it has been something you can look up to and no matter how the sea may have been beating against you, you have not been shaken."

HENRY H. ROSENFELT.

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FOREWORD

In telling the story of how sixty-three million dollars were raised in America to relieve the war-stricken Jews of Europe and Palestine, I have not tried to write a history. For the reader this means both a loss and a gain. He will miss the logical narrative, the suppression of detail, and the concentration on a few important figures that the convention of history-writing assures him. In history, as it is usually presented, the countless individuals who have played a part in bringing about a mass-action are, for the sake of simplicity and art, forgotten. A few leaders are allowed to enact in print the deeds of a whole population in reality, and bear off the honors for them. Events are simplified to conform to a neat time-schedule, only the more important appear, and they follow trimly one after another, so that the reader always knows just where he is, although seldom have the participants in the events or their contemporary observers had that good fortune.

In these pages, on the contrary, an effort will be made to give something of the actual pressure and multiplicity of the events themselves. Sixty-three million dollars were not raised by a few leaders, however important their services were, nor by a few big dramatic actions. Thousands of men and women contributed their energy, time, brains, and money to this common work. They must not be forgotten. The campaigns themselves were agonies of detail, overlapping, conflicting, sometimes dramatic and often doggedly commonplace. But even the least of these details had their place in reality and should have them in the record as far as possible. And only by allowing the events to repeat themselves somewhat in their original confusion may I hope to give the reader a faint echo of the rush of stirring times and noble deeds.

I feel I should apologize that at times either for lack of information or for fear of overburdening the book,

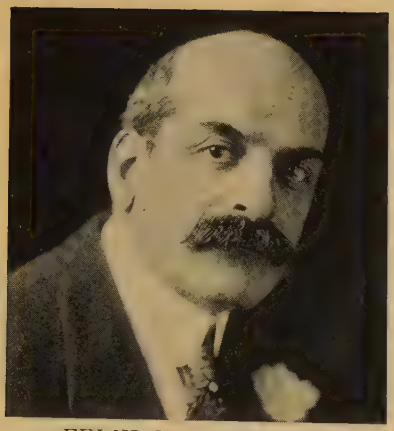
I have been compelled to omit mention of men and women who served, so far as their capacities permitted, equally with a Jacob Schiff or a Julius Rosenwald. I have also been compelled much to my regret to neglect detailing local efforts in hundreds of small towns and villages which in their goodwill and greatness of heart deserved to rank with the story of the millions contributed by our metropolitan cities.

I have sought to render not a history or a dry "official" record, but a detailed human chronicle. Perhaps reading these details of sacrifice and brotherly effort will, in even a slight measure, help revive the spirit which animated America and American Jews during days of sorrow and heroism. We cannot afford to let this spirit vanish. We must do more than canonize it in history or, with a wreath of admiration entomb it in a printed page. For it is this spirit which can banish hatred and prejudice as well as fears and suspicions, which can create a greater unity and deeper spiritual life in Israel. We must resolve that this thing of giving has only begun; yesterday it was our bread, and today it is our soul pledged to the highest ideals of our race.

In the preparation of this book, I have received enthusiastic assistance from many friends whose helpful aid have illuminated many pages. My heartfelt gratitude goes to David N. Mosessohn, Marvin Lowenthal, Harry Schneiderman, Bernard A. Bergman, Elmore Leffingwell, Louis Popkin and Michael A. Stavitsky for their collaboration.

The story of Jewry's greatest drama is before you. May there never be occasion to write another like it.

HENRY H. ROSENFELT.



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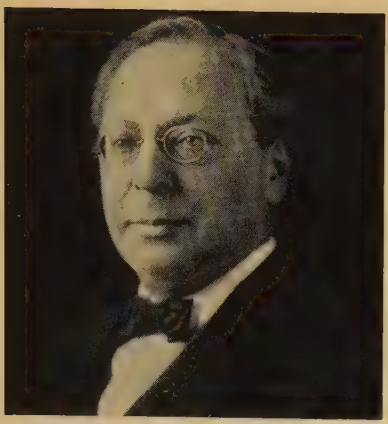

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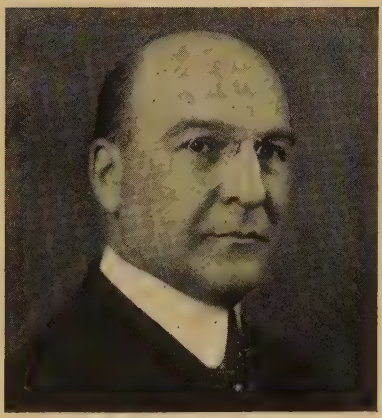

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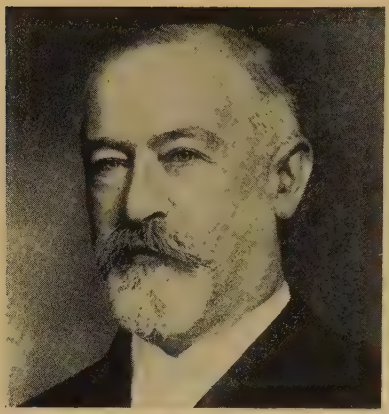
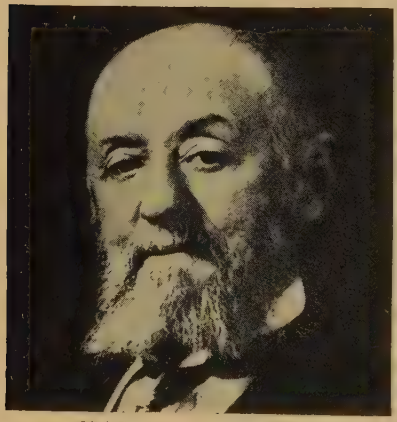
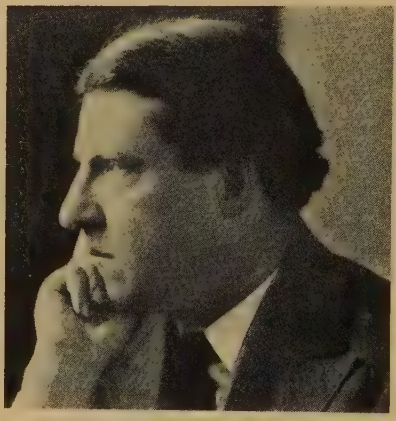


THE LATE JACOB H. SCHIFF

DR. JUDAH L. MAGNES



NATHAN STRAUS



RABBI STEPHEN S. WISE

ARTHUR LEHMAN

DR. NATHAN KRASS

EASTERN REPRESENTATIVES BEING GREETED BY JUDGE HARRY M. FISHER OF CHICAGO, AT THE VICTORY DINNER

BUILDERS IN ISRAEL

LEADERS OF PHILANTHROPY

CONFERENCE IN PITTSBURGH OF CAMPAIGN GENERALS

DELEGATES FROM MANY STATES AND CANADA AT DETROIT TESTIMONIAL TO DAVID A. BROWN

"FRIENDLY ENEMIES"

Chairman Jacob M. Loeb of Chicago, embraces David M. Bressler of New York City, six months after Mr. Loeb's speech in New York criticizing the generosity of the Jews of that city.

"BLACK BREAD AND THIN SOUP AT THE HOTEL BILTMORE, NEW YORK"

Notables at Hunger Dinner, Served at the Hotel Biltmore, Where Black Bread and Thin Soup Comprised the Entire Menu. Seated From Left to Right are: Howard S. Gans, Felix M. Warburg, Judge Otto A. Rosalsky, Col. H. A. Guinzburg, Louis Marshall and Mrs. Harriet B. L. Goldstein

THE BACKBONE OF AMERICAN JEWRY

DAVID A. BROWN AND JULIUS ROSENWALD

"HUNGER IN THE MIDST OF PLENTY"

The Foodless Dinner at the Drake Hotel, Chicago, Arranged by Jacob M. Loeb, Which Brought $1,800,000 for the Jewish War Sufferers

THE OPENING GUN OF THE LAST CAMPAIGN IN THE NEW YORK ZONE

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REV. PHILIP KLEIN BLESSING THE FIRST SHIPMENT OF KOSHER BEEF FROM NEW YORK TO THE STARVING JEWS IN POLAND

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CHAPTER I

The Coming Storm

Outbreak of World War finds American Jews unprepared—Little realization of Jewish situation in war zones—Three-quarters of the Jews of the world in belligerent countries—Majority inhabit the vast battlegrounds of the war—Threatened extinction of economic and spiritual life—Jews of America equally unaware of their own potential resources—Palestine calls for help—The first American response.

In those dim fabulous days when special editions poured forth hourly their tale of ultimatums, mobilizations, declarations of hostilities, and the fall of frontier fortresses, when the German army was to take Paris in one month and the Russian steam-roller to flatten out Germany in the next, when experts of all shades of expertness began to advise Americans on the history and politics of Europe, when, in short, the Great War began, the general attitude of American Jews toward their brothers in Europe was largely characterized by complacency. It was the long-rooted complacency of America toward Europe.

The great mass of European Jews has been for decades a people to be pitied, but their plight and problems were remote from American Jewish homes. If anything, they were looked upon as are all unfortunates, a trifle askance. Some of the mire in which they were plunged was felt, perhaps, to have clung to them. The immigrants from out this vast suffering unknown were, it is true, helped liberally. These same immigrants, once established here, were generous in sending assistance home. The *Chalukah* and National Fund boxes of Palestine were not totally strange to American money. And the Yiddish press was fluent, too, in discussing conditions in the various homelands. But the older generations of American Jews were untouched by these conditions and ignorant of the problems which they created.

One has only to recall how little we realized at the outbreak of the war, what the conflict would mean to the Jews of Europe, not only economically but spiritually and nationally. The Kishineff massacres of 1903 and the All-Russian massacres two years later had given us a foretaste of destruction; they had indeed, as was pointed out at the time by a Jewish weekly, "made American provincialism impossible." And out of this premonitory calamity had arisen the American Jewish Committee as the organized expression of American Jewish responsibility in the fate of World Jewry. The Balkan War in 1912 enforced the lesson of Kishineff, and drew from us what we thought, no doubt, were vast sums of relief—a million and a half dollars. But even with these warnings, how few among us could imagine the misery and horror that the Great War was to bring upon the Jews; and, even less, the responsibility and duty that were to be placed on our shoulders?

We knew, or could have known, had we taken the trouble to blow the dust off our copy of the American Jewish Year Book or the Jewish Encyclopedia, that three-quarters of the Jews of the world inhabited the countries at war; but how little we knew that most of these Jews lived in what were to be the battlefields of the war and that the rest of them would be so burdened with helping carry on that they could render their needy little or no help.

We knew that millions of Jews lived in a territory called the Pale of Settlement, but how little we realized that this Pale, curving from the Baltic to the Black Sea, coincided with the line of frontiers and therefore exposed its inhabitants to the maddest fury of the conflict. We knew that two million Jews lived in Galicia but we could not foresee that its capital, Lemberg, would be taken and retaken a half dozen times before it would be ceded finally

to an independent Poland. We knew that all these millions of Jews spoke Yiddish, that they constituted in manners, religion and aspiration a separate people, and that they were hated by the Russians and Poles and despised by the Germans; but we hardly realized that this distinction and obloquy would make the belligerents on either side treat them as a common enemy and double for them the horrors of war.

We could hardly realize that whereas other unfortunate peoples, such as the Belgians and the Serbs had one enemy before them, these millions of Jews had two—the one in front and the other behind. And we could as little realize that while other war sufferers would turn to their fellow-nationals for aid and moral support, the Jews could turn to no one but their brothers, far removed, in the West. We knew that the great masses of these Jews were small tradesmen and desperately poor; but we could not realize that the cruelest blows of modern warfare are reserved for these classes. We knew, finally, that the ravages of war would produce a need for bread, housing and clothes for Jewish refugees and inhabitants of the war-zones; but we did not know that the physical misery and destruction would be so great that the spiritual life of our people—and its instruments, the synagogues, schools, press, books, stage and cultural organizations—was to face extinction.

No doubt, specialists knew these things and some of our leaders were either keenly conscious of them or rapidly learning; but the shop keepers of Kansas or the manufacturers of New Jersey, the plain American Jews, who were later to be organized into committees, crowded into mass-meetings, sent up and down the aisles with baskets, and to be solicited again and again, in their homes, behind their desks, and at theatre, golf-links and club-rooms—they were blandly unaware.

We were no less ignorant of ourselves. The flare of sacrifice and of unity that Kishineff had provoked was dying down. That it had not completely vanished and left the majority of American Jews to their customary diversions and self-pursuits was partly due, no doubt, to the Beilis affair. But in the Spring of 1914 it was beyond the power of imagination to conceive that in the next few years the Jews of America would, independent of sharing the burdens of war and assisting in general relief work, raise sixty-three million dollars for the Jewish sufferers of Europe; and that in the task they would forget all differences and self-interest and give of themselves, sometimes night and day months on end, and of their means, with a sense of sacrifice and devotion that is the essence of true religion.

The first substantial blow to this innocence came from Palestine. Although not a shot had been fired there, the war directly plunged the entire Jewish populace of the Holy Land into helpless want. The 15,000 colonists were cut off at a blow from their market and from the assistance of European Zionists or the *ICA*. The 60,000 *"Chalukah"* Jews were cut off with equal promptness from their main source of income—the alms and subventions granted them by the pious Jews of Eastern Europe. Less than a month after the outbreak of the war Henry Morgenthau, then Ambassador to Turkey, cabled the American Jewish Committee that "the Jews of Palestine were facing a terrible crisis" and that $50,000 were needed immediately.

Accordingly, at its meeting of August 31st, 1914, the Executive Committee of the American Jewish Committee took the first steps for the relief of war-stricken Jews. Herman Bernstein, then secretary of the Committee, relates how Jacob H. Schiff whispered to him as the members took their places and the telegram from Turkey was read, that the appeal must be answered at once and that he was

prepared in case of delay, to give the entire sum himself. But there was no delay. The $50,000 was advanced on the spot; $25,000 voted by the Committee, $12,500 subscribed by the Provisional Executive Committee for General Zionist Affairs, and the remaining $12,500 contributed by Mr. Schiff. The total sum was cabled immediately to Ambassador Morganthau, and he in turn appointed a committee of Palestinians who administered the fund there under the direction of Maurice Wertheim of New York.

It was the first drop in the coming deluge.

CHAPTER II

The Tocsin Call

Appeals pour in upon American Jews—Diverse and overlapping efforts to meet needs—Unity of action imperative—American Jewish Committee summons historic conference—Creation of American Jewish Relief Committee—Formation of Central and People's Relief Committees—Joint Distribution Committee as common agency for expending funds.

As the war gathered momentum, the appeals for help began to rain in. The responsible organizations of all the belligerent countries turned, each one, to America. Upon the heels of the invasion of Belgium, in the first weeks of the war, the Jewish community of Antwerp swamped by the needs of Jewish refugees from other cities, appealed to the American Jewish Committee. Five thousand dollars were remitted at once. The *Alliance Israélite* and the Anglo-Jewish Association asked the American Jewish Committee for help in caring for the thousands of immigrants who were on their way to America when the war overtook them and left them stranded in Western Europe. The *Israelitische Allianz* of Vienna depicted the straits of other thousands of Jews, who had fled from Galicia on the approach of the Russian troops and were congesting the cities of Vienna, Prague and Budapest. The Chief Rabbi of Salonica painted the critical condition of the Jews of that city.

Appeals came from all sides and to all quarters. International organizations such as the Independent Order B'nai B'rith received a call for help from their sister lodges in Europe. *"Landsmannschaften"* organizations of Rumanian Jews, Bessarabian Jews, Jews of specific towns and villages, received dire appeals from their fellow Jews in their home territories. Synagogal organizations in the Old Country turned to the Union of Orthodox Jewish congregations and similar societies in America. Unions

of Jewish workmen in Europe appealed to their fellow unions in the one land from which help could come.

And finally, private individuals and rabbis, influential or otherwise, were flooded with messages of woe from individuals and groups caught in the first tide of misery and starvation.

The result was a diversity of public appeals that might properly be called a confusion. It presented a formidable problem. For, if a number of organizations, groups, committees, and individuals were to appeal separately to the public, and inevitably for the most part to the same public, the response would be less than if one all-inclusive appeal were made. Yet any number of the separate appeals were justifiable from the point of view of the organizations and groups which made them.

The synagogal groups associated with the Union of Orthodox Jewish Congregations felt, for example, that they were on the one hand in a peculiarly responsible position toward similar bodies in Europe and, on the other, that they would be able to secure the maximum contributions from the orthodoxy of America. Indeed, as early as October 4th, 1914, the Central Committee for the Relief of Jews Suffering through the War was organized from these groups, mainly through representatives of orthodox congregations. Under the presidency of Leon Kamaiky, publisher of *The Jewish Daily News* of New York, and with Harry Fischel, treasurer, Albert Lucas, executive secretary, and Morris Engelman, financial secretary, this Committee began its nine years of arduous activity.

The B'nai B'rith, to take another example, could not turn a deaf ear or a postponing gesture to the appeal from its fellow-lodges in Europe who at a stroke, had given their all to the war sufferers. Labor groups felt that they were in a strategic position to appeal most effectively, not for the thousand dollar checks that were presumably at the

disposal of the American Jewish Committee, but for the dimes and pennies of the poor. With the practical suspension of Zionist activities in their strongest centers in Central and Eastern Europe, the Zionists of America felt their responsibility toward the colonists of Palestine, to be imperative.

Meanwhile, the ceaseless stream of heartrending cables from Europe lashed every individual and group dedicated to relief into a feverish and somewhat anarchic activity. "Judging from the notices which I am receiving," Louis Marshall wrote to one of these groups, "yours is the seventy-seventh organization of the same character."

Unity of action became essential. Under the stress of this need, the American Jewish Committee felt itself the logical body to take the initiative in creating an instrument that would merge and direct the varied and sometimes cross-purposeful efforts. One of its chief chartered purposes was, in fact, extension of aid to the stricken in times of misfortune. And its records were rich in such services. It gave generous sums to San Francisco stricken by earthquake, to Salem, Mass., when that city was partially destroyed by fire, to the Jews of Constantinople in a similar catastrophe. It supplied large funds for Jewish sufferers in the Balkan wars. And on the latter occasion it had learned through experience to what extent efforts may be wasted and results curtailed through overlapping campaigns for collecting money.

Early in October, therefore, Louis Marshall as chairman of the American Jewish Committee, called upon all national Jewish organizations to send representatives to a conference to be held in Temple Emanu-El, New York City "to consider the organization of a general committee and the formulation of plans to accomplish the largest measure of relief." Not since Kishineff had American Israel been so summoned to their tents. "There should be

no division in counsel or in sentiment," the call read, "all differences should be laid aside and forgotten. Nothing counts now but harmonious and effective action."

And never was such a response. The organizations and delegates who gathered together on October 25th, 1914, laid the foundations of a work which Herbert Hoover in a statement addressed to Herman Bernstein, editor of *The Jewish Tribune,* in 1923, characterized in the burning words: "There is no brighter chapter in the whole history of philanthropy than that which would be written of the work of the American Jews during the last nine years."

Herewith is the official roster:

Central Committee for the Relief of Jews Suffering through the War	Harry Fischel E. W. Lewin-Epstein Albert Lucas
Jewish Socialist Labor Party Paola Zion of America	B. Zuckerman J. Applebaum H. Ehrenreich
National Assn. of Jewish Social Workers	Solomon Lowenstein H. L. Sabsovich Morris D. Waldman
Industrial Removal Office	Hon. Nathan Bijur Cyrus L. Sulzberger David M. Bressler
Eastern Council of Reform Rabbis	Dr. F. de Sola Mendes J. Leonard Levy Maurice H. Harris
Central Committee of Palestine Institutions	Rabbi Pincus Rabbi Gluck Nathan Lamport
Agudas Harabonim	Rabbi Jaffe Rabbi Leventhal Rabbi Rosenberg
United Brotherhood of Tailors	Adolph Stiglitz Morris Spiegel Joseph Goodman
Montefiore Congregation	M. Andur J. Finkelstein J. Horowitz
Mizrachi	Dr. Klein Dr. Bluestone Rabbi Gold
Council of Jewish Communal Institutions	Jos. L. Buttenweiser P. J. Goodhart Leopold Stern
Federated Jewish Charities of Boston	A. C. Ratshesky Jos. M. Herman Nathan Pinanski
Federation of Jewish Organizations	Dr. M. J. Katz Simon Rasch M. Salem

Jewish Community of Philadelphia	Judge Mayer Sulzberger Joseph L. Kun Cyrus Adler
Brownsville Judeans	Messrs. Cantor, Finkelstein and Burkowitz
Friendly Sons of Israel	A. L. Nathan Elkan Figatner Benj. Blumenthal
Commercial Protective League of N. Y.	Jos. Zacharias M. H. Teitelbaum Samuel Levy
National Federation of Temple Sisterhoods	Mrs. Rose Brandenberger Mrs. M. Misch
Independent Order Sons of Israel	Jos. Levenson Julius Meyer
Council of Jewish Women	Sadie American Mrs. Nathan Glauber Mrs. Robert Weil
Federation of American Zionists	Louis D. Brandeis Miss Henrietta Szold Louis Lipsky
Federation of Oriental Jews of America	Edw. Valensi A. J. Amateau Jos. Gedalecia
Federation of Roumanian Jews	Chas. T. Fleck Dr. P. A. Siegelstein Dr. T. E. Braunstein
Hebrew Sheltering & Immigrant Aid Society of America	Leon Kamaiky John L. Bernstein Jacob Massel
Independent Order Brith Abraham	Hon. Leon Sanders J. M. Steinberg M. L. Hollander
Independent Order Brith Sholom	Dr. L. S. Rubinsohn Martin O. Levy A. Jascobson
Independent Order Sons of Israel	Max Mitchell Julius Meyers Jos. Levenson
Intercollegiate Menorah Assn.	Felix Frankfurter Alexander Sachs Henry Hurwitz
The Jewish Chautauqua Society	Jeanette M. Goldburg
Jewish National Workers Alliance of America	Dr. Jos. Feldman Samuel Goldstein Meyer L. Brown
Socialist-Territorialist Party	P. Awerbach A. Glanz M. Kaz
Order Brith Abraham	Samuel Dorf Samuel Kanrich Henry Goldfogel
Order Sons of Zion	Dr. Bluestone D. Werbelovsky Ph. I. Schick
Union of American Hebrew Congregations, Cincinnati, O.	Solomon Sulzberger Simon Wolf Adolph S. Ochs

Union of Orthodox Jewish Congregations of America	Rev. Moses Hyamson
United Synagogue of America	Morris Engelman C. Joshua Epstein Samuel C. Lamport Rabbi Jacob Kohn Meyer Kussy
Jewish Morning Journal	Peter Wiernik
The Workmen's Circle	Meyer London H. Hinder Dr. F. F. Rosenblatt
Knights of Zion, Chicago	Harry A. Lipsky

At this historic gathering the American Jewish Relief Committee was created.

The officers were Louis Marshall, president, Cyrus L. Sulzberger and Oscar S. Straus, joint secretaries, Felix M. Warburg, treasurer and an executive committee as follows: Julian W. Mack, Louis D. Brandeis, Harry Fischel, Meyer London, David M. Bressler, Dr. Cyrus Adler, Isaac Adler, Caesar Cone, Harry Cutler, Samuel Dorf, J. Walter Freiberg, A. Leo Weil, M. Engelman, Peter Wiernik, Sholom Asch, Harry Friedenwald, Moses J. Gries, Mrs. Janet S. Harris, Dr. Emil G. Hirsch, Louis E. Kirstein, E. W. Lewin-Epstein, Dr. Judah L. Magnes, Rabbi M. Z. Margolies, Samuel Phillipson, Leon Sanders, Moses Shoenberg, Jacob H. Schiff, Mayer Sulzberger, Isaac M. Ullman, Harris Weinstock, Albert Lucas, Paul Kaplan, Morris Rothenberg and Mrs. Abram Simon. A. H. Fromenson was selected as organizing secretary.

The conference authorized its chairman to issue a statement which declared on its behalf that "representatives of the leading national Jewish organizations and of the important Jewish communities of America have formed a general committee for the relief of the Jews of the several European nations and of Palestine who now or may hereafter require aid in direct or indirect consequences of the war * * * the fund collected is to be administered through such agencies as shall best accomplish an effective and equitable distribution among those individuals and institutions whom it is sought to help."

While the machinery for collecting money was being built up, it became obvious that an effective and economical instrument of distribution must be developed at once, an instrument that would function with the greatest directness and the least duplication. Less than a month later, the Joint Distribution Committee was therefore established, to distribute in Europe and Palestine the funds collected by the American Jewish Relief Committee and the Central Relief Committee.

Towards the end of the following year, a third relief organization came into being—The People's Relief Committee. Its object was to reach the workingmen—and women—through the trades' unions and workingmen's circles. With Meyer London as chairman, Sholom Asch, E. Elsberg and Jacob Panken vice-chairmen, and Shepherd Goldberg, until his recent untimely death, its tireless resourceful treasurer, this Committee succeeded in raising a substantial sum in small contributions. It too became represented on the Joint Distribution Committee.

Felix M. Warburg was unanimously elected chairman of the Joint Distribution Committee at its inception, and has been its leader from the beginning to the end. No man ever had a more difficult task nor handled it with greater tact, patience, gentleness and mastery.

But not only of the chairmen, but of all workers of whatever degree associated with the coming task, the last ounce of devotion was required—and given.

CHAPTER III

The Early Response

Uncertainty and pessimism at outset—First pledges received—Country-wide organization—One million dollars contributed in 1915—European needs outstrip American funds—New unwonted efforts planned—Epochal meeting at Carnegie Hall—Wonder working eloquence of Judah L. Magnes—Poverty and riches compete in generosity.

The great work did not begin in a roseate atmosphere. The colossal size and unusual nature of the task set before the American Jewish leaders created, at least at the beginning, an air of pessimism and uncertainty. So great a philanthropist as Julius Rosenwald believed that there might be considerable danger in raising funds for the special relief of the Jews in stricken countries; he feared an increase of the already virulent antagonism of the Russians, Poles, and other eastern peoples against the Jewish beneficiaries. Other leaders feared that such a fund might deter general relief agencies from helping the Jews. On the contrary, Dr. Cyrus Adler believed that "if we felt sure that the Jews would receive their proper share of relief from general sources, this argument might hold good. It is doubtful, however, whether in Russia, for instance, the Jews would receive much consideration from non-Jewish relief agencies." Judge Mayer Sulzberger stated even more vigorously that "nobody will help the Jews if the Jews themselves do not." And it was the opinion of Jacob H. Schiff that "help for suffering Jews has always been primarily a Jewish obligation."

A different set of objections centered on the belief, as one leader phrased it, that "it is not within the province of the American Jewish Committee to assume as part of its work the relief of Jews in the war districts." "It is understandable," said another, elaborating the same point, "that a peculiar responsibility may devolve upon us to help the Jews of Palestine. Their presence in that section is due

in a large measure to a religious motive. The Jews of other countries, however, are suffering only as nationals of those countries. There is no reason whatever for the Jews of the United States to relieve them as nationals. If there were outbursts of religious persecution as a secondary result of the war, it would be entirely proper for the American Jewish Committee to come to the assistance of the Jews in the war areas. But to undertake to help certain nationals of the belligerent countries simply because of our community of faith is not the province of the American Jewish Committee." Happily these views, born no doubt partly of the remoteness of American Jewry from the problems of Europe, were shared only by a small minority.

Louis Marshall pointed out that it was our sacred duty to come to the assistance of our brethren. "After all, we are Jews; and we should help these people because they are Jews. We have a perfect right to single out the Jews, as they are our co-religionists, and are therefore the first who are entitled to our assistance."

Another doubt centered on the fear that the fund which could be raised would not be large enough. 1914 was, it may be recalled, the culmination of years of economic depression, and there was in consequence, no small justification for this fear. Again, it was urged that "the manner in which organizing is being done will also delay collections" and the view was expressed that "with the funds that are being raised by several committees, and the considerable demand that is being made upon our people by their kith and kin in Europe, it is very likely that we will not be able to raise very much from the masses of Jews in this country." And other leaders were fearful of crippling our local institutions, without at the same time being of material assistance to the Jews abroad. Jacob Schiff tried to inject a little cheer into the gloom. "Even

if we raise a small amount," he said, "it will be something. We will be able to do some good."

Perhaps most clearly of all, Louis Marshall visualized the vastness of the task and yet could barely foresee its realization. As early as October, 1914, he wrote to Dr. Bernard Drachman, "In my judgment the Jews of this country should contribute a fund of from $3,000,000 to $5,000,000. That will be required. I doubt very much whether we can accomplish any such result. . . ." In fact, in a letter at this time, to Sarasohn & Son, proprietors of *The Jewish Daily News,* he exclaimed, "Under a single organization, it will be possible to raise hundreds of thousands of dollars." Mr. Marshall was later to address numerous meetings throughout the country in which he asked—and received from each of them—many times his original estimate for the entire country.

Doubt and hesitancy, however, were quickly resolved in action. At a November (1914) meeting, the American Jewish Relief Committee received a transfer of one hundred thousand dollars from the emergency fund of the American Jewish Committee and, in addition, the pledges of many representative Jews. It was quickly decided to organize local committees in every city and town throughout the country which had a considerable Jewish population, and through publicity, personal appeals, and other devices stimulate a general contribution of funds.

The Industrial Removal Board, created to distribute Jewish immigrants throughout the less crowded centers of the West, whose activities were now suspended because of the war, turned over its valuable lists to the new committee. David M. Bressler, volunteer Secretary of that organization, became Assistant Secretary of the American Jewish Relief Committee; and his initiative and resourcefulness, together with the similar qualities of Cyrus L.

Sulzberger, played an important part in the immediate developments.

A network of contacts and connections were built up throughout the country. The proper men for state chairmen, and in the larger cities local chairmen were sought and found. These chairmen in turn were encouraged to build up their state or local organizations. To stimulate this organization work as well as the collection of funds, the foundation of an extensive publicity service was laid, despatching to distant leaders and workers the ever more distressing details of the Jewish situation abroad. In addition, the local workers, through correspondence, personal contact, and the growth of information, caught the inspiration of the national leaders.

Contributions flowed in spontaneously. Local leaders and workers responded valiantly, and during 1915, over one million dollars was turned over to the Joint Distribution Committee.

But generous as the response proved to be, the needs in Europe rapidly outstripped it. The Russian and German troops were now locked in combat on the Polish plains, the Russians had overrun Galicia, and the Jewish population was being ground between the mighty engines of war. Atrocities were added to the destructions, expulsions, and starvations of war. The American Jewish Relief Committee set itself a mighty task—no less than collecting five million dollars during the coming year.

A series of country-wide mass-meetings were planned. This decision was reached not without misgivings; for a mass-meeting was hitherto considered something more productive of enthusiasm than of funds. New York was selected for the first of these meetings. It was to be the pace-setter. In this effort, it was felt, lay the success or failure of the whole campaign.

The Committee in charge of the meeting proposed to fill Carnegie Hall with a mass-gathering of not only those who would desire to come, but with a heavy sprinkling of those who could contribute handsomely if they came. A plan for a mass-meeting was devised, whereby there was to be no general admission, but only those who had received tickets in advance were to be allowed entrance. Speakers of national importance were announced. On the day before the meeting, the Committee was offered hundreds of dollars for the precious admission slips. And on the night of the meeting, the doors of Carnegie Hall were stormed by thousands—mostly without tickets. Extra police were required to handle the struggling throngs.

Louis Marshall presided and presented the speakers of the evening, Bishop David H. Greer, Dr. John H. Finley, and Dr. William Rosenau. Splendid as these orators were, something apparently lacked. A light frost still clung to the air. Then came Judah L. Magnes. With rare eloquence—the plea of Judah L. Magnes at Carnegie Hall has in fact become almost a tradition—he fired the vast audience to a pitch of spontaneous giving that passed all previous experience. His voice, magic in its passionate sincerity, wrought like the staff of Moses on the rock; and a golden torrent of over seven hundred thousand dollars poured from the men and women caught in the spell of his power.

Among the first contributors was a shabbily dressed man who strode down the aisle looking neither to the right nor to the left. It is doubtful whether he had even been invited. He emptied his pockets upon the stage at Dr. Magnes' feet, a few bills and some silver dropping out. This exemplar was a push cart peddler.

Others of the excited throng were feverishly writing checks, signing pledge cards or shoving bills into the baskets of the ushers. Many impatiently rushed to the

stage, to cast their contributions upon the pile which was rising higher and higher every moment. Women, flushed and excited, tore off their gems and jewelry and added them to the mounting treasure. Men whose first impulse had prompted them to give limited sums doubled and trebled their offerings.

It was midnight when the great audience filed out—a multitude which perhaps for the first time in its experience had been literally lifted out of complacency. American Jewry realized the tragic woe of its people across the sea. Our men and our women had come into the joy of giving in a measure beyond parallel.

For hours workers remained to count up the nobly eloquent mass of contributions—pledges, checks, currency, jewels.

Four anonymous givers had each pledged one hundred thousand dollars if New York raised an additional six hundred thousand dollars. Their identities were learned the next day: Jacob H. Schiff, Julius Rosenwald, Nathan Straus, the Guggenheim brothers.

American Jewry, lifted to supreme heights, was animate with the inspiration of the great work from that night on. The soul of American Jewry was disclosed—its potentialities, its practicalities. American Jewry not only could give, but would give, if there be but proper organization to incite its latent generosity.

Those who attended the meeting can never forget it and those who were not present were aroused by the printed columns of the newspapers the next morning. These dramatic reports provoked waves of generous giving which forthwith swept the entire city.

CHAPTER IV

The First Nationwide Appeal

The country responds to the Five Million Dollar Campaign—President Wilson's proclamation of a National Jewish Relief Fund Day—The deepening tragedy in Europe—American commission investigates Jewish conditions and confirms the worst fears—The Ten Million Dollar Campaign—Mr. Warburg foreshadows future non-sectarian relief—Jacob Billikopf selected as new chieftain—He begins work by persuading one man to give one million dollars—Tribute to Julius Rosenwald.

The remainder of the country was galvanized into action. Julius Levy of Baltimore with a small group of workers obtained subscriptions totaling sixty-four thousand dollars. That generous city was destined to raise in excess of one million dollars during later years. Washington Jewry, represented by Simon Lyon, wired an initial contribution of ten thousand dollars. "The people of Chicago can be counted on to subscribe a minimum of five hundred thousand dollars," reported Albert D. Lasker. Ben Selling of Portland, Oregon, wired: "We will do our duty." In later years, Mr. Selling did more than his duty, as will be seen. Thrilling messages came from Aaron Waldheim of St. Louis, Louis Kirstein of Boston, I. W. Hellman of San Francisco, I. W. Frank of Pittsburgh, and Nat Stone of Milwaukee, pledging their unstinted help in obtaining a fitting response from their communities.

President Wilson—always a sincere friend of American Jewry—gave an unforgettable impetus to the movement by designating Saturday, January 27, 1916, as a special day for public contributions to the Jewish Relief Fund. An official proclamation was issued in accordance with a resolution introduced into the United States Senate by Senator Martine of New Jersey. Citing the unfortunate condition of the war-stricken Jews, the historic document concluded, as follows:

WHEREAS millions of them have been driven from their homes without warning, deprived of an opportunity to make provision for their most elementary wants, causing starvation, disease and untold suffering and

WHEREAS the people of the United States of America have learned with sorrow of this terrible plight of millions of human beings and have most generously responded to the cry for help whenever such an appeal has reached them; Therefore be it

RESOLVED, That, in view of the misery, wretchedness and hardships which these nine millions of Jews are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the fund now being raised for the relief of the Jews in war zones.

AND WHEREAS, I feel confident that the people of the United States will be moved to aid the war-stricken people of a race which has given to the United States so many worthy citizens.

NOW THEREFORE, I, Woodrow Wilson, President of the United States, in compliance with the suggestion of the Senate thereof, do appoint and proclaim January 27, 1916, as a day upon which the people of the United States may make such contributions as they feel disposed, for the aid of the stricken Jewish people.

A million dollars was collected throughout the country on the streets, in hotels and other public places. In the light of the intense interest manifested everywhere and the splendid publicity given by the press, it is fair to say that with an effective organization as we now understand the term, at least ten million dollars might have been obtained through this appeal of President Wilson. Men and women who should and would have been willing to subscribe substantial amounts if properly approached, dropped a coin in the box, necessarily not more than a dollar, and oft times a fraction of that amount.

However, the Wilson Day Campaign marked an important step in the progress of national fund raising. It pointed out the weakness of street collections, and the vital necessity of a carefully planned effort, which laid special

stress upon the wealthy, who in fairness should bear the greater part of the burden, instead of the wage earners who generously gave their nickels and dimes, many times at a great personal sacrifice.

Notwithstanding the magnificence of the efforts, the returns still lagged far behind the needs. Or rather, rapidly as the funds rolled in—and before the end of 1916, four and three-quarters of the five millions of dollars sought for had been collected—still more rapidly the toll of destruction rolled up.

The Jews in Europe were in a condition of human misery as abject as the history of man had ever recorded. The daily toll of lives in the devastated sections of Poland and elsewhere was mounting higher and higher. It was impossible to depict a tithe of the suffering that like a tidal wave had engulfed them. They had reached that bitter level where despair looks dry-eyed upon the ashes of desolation. A quarter of a million refugees had been driven from their homes in one small district in Poland alone. Men, women and children, separated from their families, wandered or were driven at bayonet points from sector to sector, from country to country vainly seeking an asylum. Verily they were between the upper and the nether millstone—crushed in body and spirit, they wandered aimlessly like so many hunted animals. None of them carried food, and their only clothes were rags that gave no protection to their wretched bodies. Disease-ridden, cholera racked, emaciated by starvation, they herded hither and thither, thousands of them dying in their tracks.

Words are absolutely useless to describe the horrors of the hegira. In spite of the censor, reports seeped through to America telling of mothers clinging to the dead bodies of their babes, and of young girls exhausted by starvation and exposure, but not allowed to die until they first had served an unspeakable purpose.

Such is but a glimpse of the hideous realities revealed to America in the daily despatches. It was decided to send an investigator to Europe to make a personal observation as far as possible and bring back an authentic and uncolored report to the people of America. It was unbelievable that civilization could have slipped back so far. Dr. Magnes was dispatched for this momentous service. After months of perilous travel and spirit crushing hardships, he returned to New York with his report. His experiences would fill volumes.

The invasion of Poland—to summarize the report of Dr. Magnes and his assistant, Dr. Alexander Dushkin—on the part of the German armies and of Galicia on the part of the Russians resulted, first, in the transportation of Jewish non-combatants from the war areas of Poland to the interior of Russia and Siberia and from the war zones of Galicia to the cities and concentration camps of Austria and Hungary; and, second, in an increase of misery among the remaining unfortunate thousands that mocked description. Of the first category of destitutes, the refugees transported from the battle areas, it was variously estimated that between three-quarters and one and one-quarter million hungering individuals were spread through Russia and Southern Siberia alone. Among those remaining in Poland, about one-half million Jews depended for the barest necessities of life on the funds from America. In the larger centers from thirty-three to ninety per cent. of the Jews were dependent on relief agencies. In other words, the relatively large sums contributed by American Jewry had, up to April 1916, "sufficed to give less than one cent a day to each needy Jew in Poland."

The time had come to urge the giving not of a million, or of five million, but of ten million dollars. And this latter was the sum set for the campaign of 1917.

On December 21, 1916, the anniversary of the first

great mass meeting, Dr. Magnes was again invited to address the Jews of New York in Carnegie Hall.

It was again crowded to capacity to hear the first news of conditions abroad that had circumvented the iron clad censorship of the war. Multitudes stormed the entrances. Men and women richly clothed, commingling with shawl-clad women and peddlers—people from all walks of life—were among the surging thousands. In the face of the great cataclysm all were brothers and sisters. Many had close relatives in the bloody cauldron of Europe. In an atmosphere of tenseness, with its dramatic background, the speakers made no attempt to stir the vast audience to do an obvious duty. They simply set forth the plain picture of misery and despair.

By way of opening the meeting Nathan Straus introduced Jacob H. Schiff as the permanent chairman. The speakers included Mayor John Purroy Mitchel, the eloquent Rabbi Leon Harrison, United States Senator James A. Reed, orator of national repute, and Dr. Magnes, whom Mr. Schiff called "the man of the hour."

Mayor Mitchel in his address called attention to the plan proposed by Felix M. Warburg that all war relief work be done jointly—which was the genesis of the United War Work Drive, and which in its prophetic vision paved the way for the great non-sectarian effort made three years later by the American Jewish Relief Committee.

Speaking of Mr. Warburg's proposal, which was greeted with a storm of applause, the Chief Executive of New York City used these significant words: "I am confident that your non-Jewish brethren will co-operate with you in this work of mercy, and I desire here to indorse the suggestion made by your co-religionist, one of our public spirited citizens, Felix M. Warburg, that all war relief work be federated to enable the American people more effectively to accumulate the sum of one hundred million

dollars for war stricken sufferers in the belligerent countries. The suggestion of Mr. Warburg will doubtless increase the fund for war relief by centralizing the organization for securing funds for their administration. It will minimize expenses of administration and make available for the sufferers all of the money contributed for their relief. But Mr. Warburg's suggestion interests me on higher grounds, for such a confederation will be a concrete expression of the common interest of Jew and Gentile alike in work which knows no race, no creed, no national hatred, but only the bond of common brotherhood."

Dr. Magnes then told of what his personal survey of the scene of foreign horrors had disclosed. It was the same story that was multiplied a hundred fold as the war continued and the misery deepened—the same story of anguish and despair which prompted American Jewry to give its millions in later campaigns. But now it was being told for the first time by an eye witness. Men as well as women wept as Dr. Magnes unrolled that canvas of Jewish martyrdom. He made no attempt at oratory. He presented facts simply. But his words burned into the souls of each human being who heard him.

Jacob H. Schiff and Julius Rosenwald—who had each given one hundred thousand dollars the year before—repeated the contribution. When the meeting was over Dr. Magnes announced one million dollars in cash and pledges.

But there was much to be done in the way of organization before fitting responses—reaching the goal of ten million dollars—could be expected in a national way. This was particularly evidenced by the fact that a short time later at the Metropolitan Opera House in Philadelphia a mass meeting brought to the fund a total of only $5,810.18. It should be said, however, that the city of Philadelphia

two years later—through the efforts of Dr. Cyrus Adler, Jacob D. Lit, Col. Samuel Lit, Jules E. Mastbaum, Albert M. Greenfield, Clarence Wolf, the Gimbel brothers and others—raised one million five hundred thousand dollars and another million in 1921, in addition to a generous contribution from their 1920 war chest.

The American Jewish Relief Committee was gradually being reinforced by the addition of representative men and women from the entire country. Among the other active members appeared such well known names as Samuel Untermyer, Paul Baerwald, A. E. Rothstein, Jacob Sperber, Samuel C. Lamport, Dr. Stephen S. Wise, Jacob Wertheim of New York City; Leopold Adler, Savannah; Milton Anfenger, Denver; Jacob Asher, Worcester; Jacob H. Berman, Portland, Maine; A. G. Becker, Sol Kline, S. J. Straus, Charles Rubens, Hugo Pam, S. J. Rosenblatt, B. Horwich, Henry Horner, Harry M. Fisher, Chicago; Louis H. Burnett, Tacoma; Dr. Edward N. Calisch, Richmond, Va.; Dr. George Fox, Fort Worth; Louis M. Cole and Louis Isaacs, Los Angeles; Dave Davidson, Sioux City; Julius Eisemann, Boston; A. D. Englesman, Oklahoma City; Charles Eisenman, Cleveland; Felix Fuld, Louis Bamberger, Michael Hollander, Newark; Moses A. Gunst, I. W. Hellman, Jr. and Sr., San Francisco; J. K. Hexter, Dallas; Maurice Joseph and Senator Alfred M. Cohen, Cincinnati; Isaac Kuhn, Champaign, Illinois; V. H. Kriegshaber, Atlanta, and Leonard Haas, Atlanta; Julius C. Lang, Seattle; Judge Edward Lazansky, Brooklyn; A. Leo Weil and Irvin F. Lehman, Pittsburgh; Charles Rosen, Harris Hyman, Edgar J. Stern, New Orleans; Fred Levy, Benjamin F. Washer, Cyrus L. Adler of Louisville; Lee J. Loventhal and Nathan Cohen of Nashville; Jacob L. Sheuerman, Eugene Mannheimer, Anselm Frankel of Des Moines, Iowa; Joseph Michaels and Mortimer Adler, Rochester; David Naftalin, Fargo; Samuel E. Rauh, Al-

bert M. Rosenthal, Sol S. Kiser of Indianapolis; Joseph H. Schanfeld, Minneapolis; Col. Moses Schoenberg, Aaron Waldheim and David May of St. Louis; David Snellenburg and Louis Topkis, Wilmington; Col. Isaac M. Ullman, New Haven; Henry Wallenstein, Wichita; Hon. Simon W. Rosendale; Bertram M. Aufsesser, Albert Hessberg, Samuel Hessberg, Albany; Lionel Weil, Goldsboro; A. C. Wurmser, Eugene C. Reefer, Alex Rieger, Jacob Harzfeld, Herman Sonken of Kansas City; William L. Holzman and Morris Levy, Omaha; Charles Friend and Benjamin Poss of Milwaukee; Frederick Kahn of Oakland; and Ike Kempner of Little Rock.

These are but a few of the hosts of the prominent Jews of America who rallied to the first call.

New York City was to undertake to raise a minimum of three million dollars. The printer, Joseph Jospe, who had received the contract for the campaign literature printed by mistake the local quota as five million dollars. When Mr. Schiff saw this, his "economical instincts" as he happily remarked, would not permit him to order the vast quantity of material destroyed, and so he said to his committee: "We will accept the quota given by the printer, and we shall strive to raise five million dollars!"

Thus in early 1917 the work of organization was begun on a nation-wide scale. What had appeared to be a war of short duration now became a conflict with every indication of lasting for years. When diplomatic relations were severed with Germany in February, it became necessary to re-organize the relief machinery upon a more permanent and intensive basis. The American populace had to be attuned to give as never before. A medium had to be created whereby national sympathy could be properly and adequately crystallized.

The American Jewish Relief Committee began searching for an engineer who knew how to harness these forces

of philanthropy and coin them into American dollars of mercy. The search ended in Kansas City. Here Jacob Billikopf, through his work as superintendent of the local Jewish charities, and the creator of the Board of Public Welfare—a new venture in municipal service—had so deeply impressed Mr. Schiff and his associates that they decided to invite him to become the Executive Director. Mr. Billikopf arrived in New York in late February to assume charge of the ship that was to sail the unchartered seas of American Jewish generosity.

To inspire national interest in the impending campaign something new and startling that would grip the imagination of the public had obviously to be devised. Dr. Lee K. Frankel made the proposal that some one should be found who would give the unprecedented sum of one million dollars—a deed of philanthropy so gigantic and epochal that it would move the hearts of the people as they had never been moved before. It was a masterful suggestion. But who among Jewry was capable of giving this great sum? Despite many general opinions to the contrary, the list of even remote possibilities was exceedingly small. After much consideration, it was felt that Julius Rosenwald might be the one man who combined the means and the spirit to do this big thing. The next problem was to select the emissary who could effectively approach Mr. Rosenwald. The new Director was given this assignment as his first job. And so, with much apprehension, and more courage, he set out for Washington to meet Mr. Rosenwald, who was serving at the time as Chairman of the National Council of Defense. Let Mr. Billikopf tell what happened in his own words:

All through the night I kept rehearsing the speech I was to make to him. I doubt whether I closed an eye all the way from New York to Washington. I sketched the

most gloomy picture of the state of things abroad, drawing largely on my overwrought imagination and on a printed copy of Dr. Magnes' Carnegie Hall address. And I lay in bed repeating it silently until I knew it by rote and was almost in tears myself over its tragic details. As my train pulled into the Union Station I was crowding the porter off the car steps and I was the first to issue upon the street.

When I arrived at the Willard Hotel I made for the Rosenwald suite. I was received with the usual cordial hospitality. I was asked to join the family at breakfast, but this was no occasion for broaching my project. There were one or two other guests with us at the table. I did, however, manage to convey to my host that I had something of importance to talk about to him and he assured me that he would make time for the purpose late in the evening. The major part of the time during the meal was given over to small talk about the forthcoming inaugural celebration. Mr. Rosenwald insisted on getting me tickets for the occasion. I saw him again only for a moment when he returned to dress for an official dinner.

For the remainder of the day I was left with nothing to do but to contemplate the trying business that was ahead of me. A friend in whom I confided the object of my visit succeeded in reducing still further the little self-possession that was left me. He thought the whole mission absurd and fantastic. Happily I had the good judgment later in the day to take Mrs. Rosenwald into my confidence. She listened to my recital with a quizzical smile, never interrupting me, and when I had finished she said quietly: "It is, I confess, a rather ambitious mission you are on; I suspect Mr. Rosenwald will throw you out of the window when you broach it to him." Involuntarily I glanced down on the pavement below. "It is not very serious," I said with a forced smile. "It won't be so much of a fall." We talked about other things, or rather I should say Mrs. Rosenwald did. She took considerable delight in mocking my brooding seriousness; all of which was exceedingly fortunate for me, otherwise the suspense and uncertainty might have unnerved me altogether.

It was getting late and I dared not leave my post lest

he should appear while I was gone and retire to his suite before I returned. For the first time in my career I had a taste of a detective's life and I found it unsavory. Whether or not I was to succeed as a money gatherer the future might tell, but for the moment I learned that man-hunting was distinctly out of my sphere. And in the meantime the hour for the last train to New York was drawing nearer and nearer, and far from having achieved the object of my expedition I had not as much as met the enemy.

At 11 o'clock, however, Mr. Rosenwald appeared in the company of two Senators. He stopped at the hotel desk to ask for his mail and, never hesitating an instant, I approached and touched his shoulder. He hailed me cordially and unsuspectingly. With his arm around me he led me to where the gentlemen of the Senate were waiting for him and proceeded to introduce me and to tell them my life history. One of the legislators was from my own state of Missouri; and being a friendly and talkative person, he fell into reminiscence. Did I know this one or that one? Did I recall the last political battle between the forces of light and the powers of darkness in Kansas City? How was Old So-and-So getting on? Did I say I had been instrumental in floating that magnificent organization called the Board of Public Welfare? Well, that was a noble piece of work! And all this while I was rehearsing anew what I was about to say to the man I had been shadowing an entire day, assuming that I could get him alone before train time. I squeezed Mr. Rosenwald's arm significantly and whispered in his ear that I had something of importance to convey to him. He studied me calmly. "Is it very, very important?" he asked lightly, and before I could give him my emphatic reply he bade our friends good-night and drew me off to a sofa in a corner of the lobby.

"Well, tell me all about it," he said as soon as we had sat down. I glanced up at him and my entire harangue on which I had spent so much arduous toil and thought evaporated. I heard myself, to my own great surprise, telling him in the very simplest and unadorned style that a campaign for ten million dollars was about to be launched;

that it needed some powerful dramatic stimulus to start it off effectively and to end it successfully; that a committee had determined that nothing but a great single gift would serve and that he alone could make that gift. I dwelt hardly at all on the state of things abroad, merely indicating in a matter of fact way, what he was well aware of, that the condition of the European Jews was growing increasingly worse, and that therefore a renewed effort on a much greater scale than had ever been tried must be initiated. He listened to me without comment while my appeal was gathering momentum and climbing logically from argument to argument to a climax. I had had hundreds of conversations with Mr. Rosenwald but I had never before asked him for contributions of any sort, and never before had I seen a face so transparent and serene and yet so profoundly thoughtful. I kept praying, as I talked along, that he might not break in. We seemed both under the spell of a common great purpose, and I knew that as long as the spell was not broken the future of the undertaking was assured. As I concluded with my specific request for a round million the earnestness of his expression deepened. He said, "Do you think it will do any good?" I nodded and was about to make a highly colored forecast of the results of such a contribution, when he added: "Very well, I will do it. You may go back to New York and tell them that I'll do it." . . .

Not alone the American Jewish Relief Committee but the country as a whole was soon to feel the impetus of his unparalleled act. President Wilson at once estimated its importance and telegraphed to Mr. Rosenwald:

"Your contribution of one million dollars to the Ten Million Dollar Fund for the Relief of Jewish War Sufferers serves democracy as well as humanity. The Russian Revolution has opened the door of freedom to an oppressed people but unless they are given life and strength and courage the opportunity of centuries will avail them little. It is to America that these starving millions look for aid and out of our prosperity, the fruit of free institutions

should spring a vast and ennobling generosity. Your gift lays an obligation even while it furnishes inspiration."

As President of the American Jewish Relief Committee, Louis Marshall sent acknowledgment and appreciation in a letter which was a brilliant summary of the task before American Jewry and a forecast of the good effects of Mr. Rosenwald's action:

"I take great pleasure in extending to you personally and on behalf of the Committee most cordial thanks for your great goodness and generosity. Your impressive action cannot fail to be a source of inspiration to every right-thinking man and will undoubtedly call into activity the latent energies of our co-religionists and arouse them to a realizing sense of their obligation to their suffering brethren in belligerent lands. We have needed just such an incentive as that which you now, with characteristic insight and modesty, have imparted to us. There is nothing as contagious as a good example, and I am confident that your initiative will induce hundreds who have heretofore been indifferent, because of a failure to recognize the crying need which exists, to give liberally to the cause, which should enlist the sympathy and charity of every man and woman who has the slightest regard for the good name of Judaism.

"Your offer was the first real ray of sunshine that has come to us in these dark days. It seems however to have been the precursor of that glorious hope which after so many years of anxious and prayerful waiting has at last dawned upon the inhabitants of Russia, and which I firmly believe will prove a harbinger of universal liberty and in large part lead to the solution of the many serious problems which have in the past confronted the Jewry of the world.

"Be assured that we shall do all that lies in our power to earn the million dollars which you are prepared to give so unreservedly, and be further assured that the consciousness of your devotion to suffering humanity and to our own people, who have borne with so much patience the unspeakable hardships which have befallen them, will be an earnest of the undying friendship of your associates and of those in whose hearts abides the love of humanity"

CHAPTER V

Gathering Momentum

Interjecting a personal note—Jacob Billikopf "cashes in" on the Rosenwald donation—A country full of Rosenwalds—Travail of European Motherhood—Leaders and workers rise on all sides—Establishing the personal touch.

On May 8, 1917 I left my home in Kansas City and came East, prepared to enlist in war work. Visiting New York on a personal mission I took occasion to call upon my friend Jacob Billikopf.

The office in which I found Mr. Billikopf in New York City was very modest. There were six stenographers, a business manager and Mr. Billikopf, all concentrated in one small room. The girls were trying to speed their typewriters, and yet every time the telephone rang they were compelled to stop. During my visit of an hour this happened scores of times, and made one aware of the handicapping difficulties under which Mr. Billikopf labored. He was delighted to see me. After a few minutes conversation he said, "I want you to stay with me and help do this job."

I told him I planned to go to Washington to offer my services to the Government. (One month previous America had entered the World War.) He would not hear of it.

After outlining some of the problems involved in the attempt to raise ten million dollars, Mr. Billikopf took me upstairs and introduced me to Henry Morgenthau, who at the time was Chairman of the Campaign Committee. In the light of retrospect, I can appreciate the subtlety of this move. In after years, I did exactly the same thing whenever I had to deal with an unconvinced or a hesitant worker. An introduction to Mr. Morgenthau or some other noted leader invariably led to co-operation.

Of course, I was thrilled to meet the distinguished

diplomat who had just returned from his duties as American Ambassador to Turkey, because of severance of diplomatic relations, and who was well known throughout the United States. I found Mr. Morgenthau even more charming than he was reputed. He expressed the hope that I would accede to Mr. Billikopf's wishes, urging this opportunity of doing a genuine piece of humanitarian work on behalf of our brethren abroad. His personality and his persuasiveness made a deep impression on me.

Mr. Billikopf and I returned to his office—I should say to the door, for we did not enter. Instead, we began walking up and down the hall. Mr. Billikopf told me about many of the problems which were weighing heavily on him. These peregrinations up and down the hallway I afterwards discovered took place with all visitors, because of the lack of a private office. I wondered why the quarters were so cramped. "Well," said Mr. Billikopf, "you see we get our rent at a very nominal figure on condition that we move at one week's notice." I ventured the suggestion that it was a bit shortsighted to keep expenses down to the point where efficient work was impossible. Mr. Billikopf maintained a significant silence.

As I stated before, the outfit included a business manager. His name was Boris Fingerhood. In spite of his best efforts, I observed his desk correspondence seemed to accumulate at an alarming rate. Every one of the handful of workers was making heroic efforts in the face of the greatest discouragements. I promised Mr. Billikopf an answer within a few days. Immediately on leaving his office, I wired my wife at Kansas City for her advice.

My profession was that of a lawyer; I knew nothing about the problems of a national organization and its very immensity alarmed me. Had Mr. Billikopf or any one else walked into my office in Kansas City but a few days

before, and said: "Henry, do you think you are equipped to help set up and run a nation-wide organization?" I would have replied without a moment's hesitation, "Absolutely no! I am the last man in the world qualified to do such a thing." However, here I was in New York and deeply touched by the story of the unparalleled misery in Europe overwhelming several million of our fellow Jews.

Mr. Morgenthau, I spontaneously realized, was right. Here was a great chance to take part in a truly big piece of humanitarian service.

I felt in my heart, too, that the entire country was in a receptive mood and that even so large a sum as ten million dollars could be certainly raised. Ten million dollars! The figures thrilled me. I had never been brought into intimate contact with millions before. In a short time, however, I became quite hardened, till millions of dollars meant absolutely nothing to me.

Continually I saw before me the outstretched hands of women and children begging for a crust of bread. Everywhere I looked I saw emaciated children and pleading mothers. Before retiring that night I read over some of the leaflets which Mr. Billikopf had given me. One cablegram told of babies dying at the breasts of their starving mothers because there was no milk to feed them. I had a child of my own. A ghastly picture burned itself into my mind. That night I slept very little. The next morning brought the following telegram from my wife: "If you think you can be of help to Mr. Billikopf in his great work by all means accept * * * will gladly come East with Mark if you wish. Celia." So inspired, I accepted.

The first thing I did was to urge Mr. Billikopf to obtain permanent quarters with sufficient office space. I was thinking in terms of a business organization which

had set out to do a business of ten million dollars. So there should be no more necessitous jaunts through the corridors, we leased larger offices in the same building for a period of two years.

I recall the remark of one of our committee. "I do not believe that we will need to keep these offices going more than a year." That was in 1917. Once established with improved equipment, we applied ourselves with vigor. It seemed a luxury to be able to talk in the quiet of a private office without endless interruptions and the irritating noise of the typewriters.

The unprecedented gift of Julius Rosenwald of one million dollars had stirred the country. The big problem was to "cash in on it." Mr. Billikopf had devised the ingenious plan of urging local leaders throughout the country to be, each, the Julius Rosenwald of his particular community or state. He hoped to get wealthy Jews to give ten per cent. of the money raised locally, as Mr. Rosenwald had done nationally. The first thing necessary was to make a state by state canvass of representative Jews. Here we were confronted with a big problem. There were scores of important cities and towns where Jewish leaders were absolutely unknown to us. True, we had no trouble in places like Pittsburgh, where I. W. Frank, A. J. Sunstein, the Falk Brothers, the Lehman Brothers and Sol Rosenbloom were among the recognized leaders; or in San Francisco, where the activities of I. W. Hellman, Moses A. Gunst, Jesse Lilienthal, Mortimer Fleischhacker and Albert I. Esberg were well known. Nor in Milwaukee, where Nat Stone, Ed. Freschl and A. L. Saltzstein had for years taken part in national Jewish projects. But cities like Wheeling, Mobile, Fargo—these were terra incognita.

We obtained copies of Dun's and Bradstreet's and employed girls to select in every town the Jewish names

with the highest ratings. Then we wrote the bearers of these names—and ratings—asking that they accept the local chairmanships. This brought excellent results and also furnished one of the amusing incidents of our work. In Anniston, Alabama, we noticed the Jewish name of a department store owner, rated AA+. We wrote to the gentleman, asking him to serve. He replied that he appreciated the honor and deeply regretted that he was not a Jew although his name might indicate otherwise. He was most sympathetic to our cause and enclosed a check for fifty dollars, which he promised to duplicate monthly for the duration of the war. "However," he wrote, "I would suggest for your chairman the leading Jew of Anniston—Columbus Smith." We later wrote to Columbus Smith who willingly accepted the call, and under his generalship up to the time of his regretted death, Anniston did its full share.

On one of my recent trips to New Orleans, I told this story to David H. March and his wife with whom I was dining. I had recited it hundreds of times before. When I concluded, much to my amazement if not to my embarrassment, Mr. March said to me: "Yes, I know—Columbus Smith was my brother-in-law!"

We succeeded in accumulating a good list of prominent Jews throughout the country in the course of a few weeks. To these we sent strong telegrams, urging each to accept the leadership and to be the Julius Rosenwald of his home town by pledging ten per cent. of the total that was to be raised during the campaign. This worked very well in the larger places, but in the smaller cities with moderate quotas, it was not so effective, because we found that there were many men who could well afford to give substantial amounts far in excess of our estimate. In other words, where the quota was a thousand dollars, we were permitting rich men to be the Julius Rosenwald of

their community for a hundred dollars, which was much too cheap! After that, we were careful to confine the emulations of Julius Rosenwald to the large cities.

Momentum was rapidly developing. Thousands of letters and telegrams were going out from our office from Henry Morgenthau; thousands of replies were coming back. Most of them were affirmative. The few refusals were followed up with carefully prepared appeals to reconsider.

In the meantime the Jewish women of America ever conscious of the travail of motherhood abroad, sought to give of their mightiest to soothe the sufferings of their sisters in faith. No page in history will be more brilliant than the one which shall chronicle the service of such women as Mrs. Daniel Guggenheim, Mrs. I. N. Spiegelberg, Mrs. Sol Bloom, Mrs. Nathan Straus, Miss Irene Lewisohn, Mrs. Mortimer Fox, Dr. Anna Aronovich, Mrs. Paul Baerwald, Mrs. Abram Simon, Miss Hattie Goldman, Mrs. Felix Fuld, Mrs. Henry Morgenthau, Mrs. Samuel Elkeles, and innumerable others, a few of whom are recorded elsewhere and in The Honor Roll.

After the wonderful meeting at Carnegie Hall when Dr. Magnes related his European experiences, we were besieged by other cities to urge that eloquent speaker to deliver the principal address on the opening of local campaigns. This was obviously impossible, but nevertheless distant committees insisted upon either Magnes, Morgenthau, Marshall or some other outstanding national figure. From Punxsutawney, Pennsylvania, the chairman wired: "We are going to have a picnic next Sunday of all local Jews, and if you can send Nathan Straus, we will guarantee at least eighty dollars." As Mr. Straus was reaching his seventieth year and his health was not so robust, we had to tell Punxsutawney that we could not comply with its request, but suggested a local orator—who inci-

dentally raised far more than had been enthusiastically promised.

Another small town in New Jersey appealed for Henry Morgenthau to help raise its quota of two thousand dollars. That same evening, Mr. Morgenthau addressed a conference in New York, which brought twenty-five times that sum.

Our troubles piled up very rapidly. It was obviously our job to help the local chairmen in every possible way, but we simply could not distribute the few national leaders over the country as we were asked to do. Carefully planned itineraries had to be worked out, with due consideration for the heavy personal and professional obligations of our speakers. At this stage Dr. Nathan Krass consented to help us. He has since toured the entire country many times and his personal efforts alone have brought us hundreds of thousands of dollars.

All this time, we kept expanding our organization, city by city and state by state. David N. Mosessohn, then a practicing attorney in Portland, Oregon, now Executive Chairman of the Associated Dress Industries of America, visited at our request many communities in Oregon, California and Washington. His appeals to the members of the B'nai B'rith of which he was a leader and to the general communities, were of tremendous help in gathering large sums.

In other parts of the country, leaders stepped into their places. Eagerly responding to the call of humanity were: Joseph Schonthal, Columbus, O.; Marco H. Hellman and Sidney Grauman, Los Angeles; Judge Jacob Caplan and Charles Kleiner, New Haven; Julius N. Meyers, Springfield, Ill.; Isadore Weil of Montgomery; Colonel Harris Weinstock, Rabbi Martin Meyer and Otto Irving Wise of San Francisco; Samuel E. Kohn of Denver; Henry Sachs of Colorado Springs; Sigmund Loewith

and Charles H. Shapiro of Bridgeport; R. B. H. Lyon of Washington, D. C.; Julius Hirschberg of Jacksonville; David A. Falk of Tampa; Max Epstein, Dr. Emil G. Hirsch and Morris S. Rosenwald of Chicago; Charles Silberman of Des Moines; Ike Goldsmith of Wichita; B. B. Woolfe of Leavenworth, Emil Tachau, Ed. Sachs, I. W. Bernheim and Alfred Brandeis of Louisville.

We made it a point to establish a personal relationship between the National Office and our local workers throughout the country. They were not to regard us as a dehumanized machine—so often the deadly fate of philanthropic organizations. And we were careful to study the personalities of our representatives and make every effort to maintain a cordial family relationship with all of them. To this one factor we attribute the unique and harmonious associations which have continued between the American Jewish Relief Committee and its associates from that day to the end. We know the temperament and peculiarities of our constituency. We know that the type of letter which might please a chairman in a Maine community would fall flat if sent to a chairman in California. All of them properly abhor circular letters with a standardized approach. You cannot standardize human service. Goodwill and friendships are not created by multigraphed letters. These we were careful to avoid, as we were diligent in seeing that no worker could ever complain of a lack of prompt attention to his many and ofttimes burdensome requests. Each received a maximum of service.

Whenever chairmen made business trips to New York, we encouraged them to visit headquarters. If they came from small communities, the reception was enthusiastic. I recall one man from Ohio coming in to headquarters and proudly exhibiting a letter signed by Henry Morgenthau, which stated: "On your next trip to New York, I hope to have the pleasure of personally seeing

you." As Mr. Morgenthau was out of the city I had great difficulty in effecting a compromise. Finally, we took lunch together. During the conversation my new-found friend told me that he was the chairman in a small community with a quota of $500. He was so pleased with our work that he confessed he intended personally to contribute $500, and obtain an additional five hundred from the handful of local Jewish residents. And he did.

CHAPTER VI

New York Sets The Pace

Organizing New York and inspiring the country—The National Conference at the Spanish and Portuguese Synagogue—Meeting many leaders—New York goes into action—The response of business, trades and professions—Actors, butchers, cigar salesmen and grocers—Henry L. Doherty and The Rockfeller Foundation make unsolicited gifts—Rise of non-sectarian spirit—The Five Million Goal for New York City is achieved—Mr. Schiff says, "This is the crowning work of my life."

Although it was no easy task to organize the rest of the country, our greatest problem was New York City, from which we expected to get five million dollars,—or half our national quota. The original scheme was to divide the city into blocks, and select a large number of attractive girls who were to go canvassing from apartment to apartment, and from house to house.

When this plan was submitted to Mr. Billikopf he immediately saw its futility. It was his idea to arouse simultaneously both New York and the country at large through the medium of a conference in New York City of representative Jews from all over the land; and at the invitation of Felix M. Warburg, the first great gathering of leaders from various States took place at the Spanish and Portuguese Synagogue, Oct. 28, 1917. Several hundred men and women were in attendance. The trustees of the Spanish and Portuguese Synagogue, the oldest Jewish congregation in America, broke the traditions of its two hundred and fifty years of existence, in turning its house of worship over to the assembly—thereby recognizing the supreme importance of the problems to come up for discussion. The delegates were acquainted with the situation abroad by Louis Marshall, Felix M. Warburg, Alexander Kahn, Israel Unterberg, Judge Otto A. Rosalsky and other speakers.

This occasion marked my first meeting with many men who subsequently took their place among our mainstays. Included in this list are E. V. Benjamin of New Orleans, G. A. Efroymson of Indianapolis, J. Walter Freiberg of Cincinnati, Max Hess of Allentown, Louis Horkheimer of Wheeling, Henry Wollman of New York, Adolph Finsterwald of Detroit, Otto Kaufman of Youngstown, Ohio, William Fishman, Jacob Sperber and Reuben Sadowsky of New York, Leo K. Steiner of Birmingham, David B. Eisendrath of Kenosha, Wisconsin, William Bash of Reading, Silas Ichenhauser of Evansville, Sol Wexler of New Orleans. Although I attended scores of subsequent affairs of a similar nature, I never saw an audience so deeply impressed with the realization that quick action was imperative to save their brethren. The occasion also marked the initial appearance in a national way of David A. Brown of Detroit, who afterwards became one of the most brilliant figures in war relief activities.

The conference concluded with a banquet, held at the Hotel Astor, where great maps displayed the centers of suffering in Europe, and indicated the quotas for the various states. This meeting marked a critical moment in the $10,000,000 campaign, which now began picking up speed. Mr. Billikopf had hit upon the right plan.

Jacob H. Schiff, a few weeks later was the host at a representative gathering of New York leaders which signalled the beginning of the New York appeal. I can vividly recall at this dinner the earnest enthusiasm of Jacob Wertheim, one of the greatest money gatherers that our campaign produced.

We had exhausted the names in Dun's and Bradstreet's; and there were many places which disclosed no Jewish names. We now addressed inquiry letters to the postmaster or the mayor of these cities and towns, and by this means obtained many additional chairmen and in one

instance, a bit of gratuitous information. The chief of police, who was also the mayor as well as hotel keeper, in a rural community in New Hampshire wrote that there was only one Jew in the town—"who is well known to the police, and as he has promised to move away, I decline to give you his name."

I had been in New York for several months. Happily, we were advancing in a manner which gratified our executive committee. Frequent conferences took place with Louis Marshall, Arthur Lehman, Cyrus L. Sulzberger and others, all of them intensely busy men; yet ever patient, gracious and accessible. Arthur Lehman had been elected Treasurer of the American Jewish Relief Committee, taking the place of Herbert H. Lehman, who had been called to Washington into the Government service. While I did not get to meet the latter for more than two years, I subsequently came to know him as one of the most zealous and charming of New York leaders. During the War, Mr. Herbert Lehman served in the Navy Department in charge of the procurement of textiles. Later, he was transferred to the army and commissioned a captain, and afterwards he became Major of Ordnance and was then assigned to the General Staff as assistant director of the purchase, storage and traffic division. Finally, he became Chief of the Purchase Branch, Chairman of the Advisory Board on Sales and Contract Termination and a member of the War Department Claims Board and received a Colonel's commission. He received the Distinguished Service medal from Congress.

There is an old saying that he who would make others cry must first cry himself. It was a bit poetic that very soon I should fully qualify for my work. I was suddenly taken ill while in the midst of our activities and my physician insisted that I go to bed for ten days and live on nothing but the smallest allowance of milk. At this

time I was staying at the residence of my sister, Mrs. Alfred Hagedorn, about two miles from the office, for my family was still in Kansas City. After three days in bed, I prevailed upon the doctor to allow my secretary to come to my bedside for a few hours each day while I attacked the large volume of letters and telegrams which required attention. This plan worked very well and for about one week, known to but few, I was preparing emotional appeals and writing articles for the press on a starvation diet, which may have contributed to their effectiveness.

On December 2, 1917, the forces of American Jewry in New York went into action. David A. Brown had been drafted to help him direct the campaign in association with Mr. Billikopf. The Vice-Chairmen were Abram I. Elkus, Leon Kamaiky and Alexander Kahn. Henry Sachs was Treasurer. Forty-seven teams had been organized. The captains were: Charles Dushkind, William Goldman, Leo D. Greenfield, Colonel Henry A. Guinzburg, Samuel Kridel, H. B. Rosen, Leopold Rossbach, Abe E. Rothstein, Mortimer L. Schiff, Waldemer Eitingon, Dr. Pierre A. Siegelstein, Miss H. B. Goldstein, Mrs. Elias Lustig, Mrs. Ben Minton, Mrs. Charles Reizenstein, Sigmund Eisner, Isador Landauer, Samuel A. Lewisohn, Louis Marshall, Dudley Sicher, Jacob Sperber, Eugene E. Spiegelberger, Leopold Stern, Leo Sulzberger, Mrs. Lee K. Frankel, Herbert Martin, Mrs. Robert Hecht, Mrs. Alexander Marcus, Mrs. Dora Nerburger, Mrs. H. M. Toch, Walter Emmerich, Henry Morgenthau, Leopold Plaut, Harry Rascovar, Louis J. Robertson, S. G. Rosenbaum, Henry M. Toch, Israel Unterberg, A. D. Wolf, H. Liebmann, Mrs. S. T. Delee, Mrs. Lafayette A. Goldstein, Mrs. H. Mayer, Mrs. Bernard Pollak and Mrs. Samuel Schulman.

A list of one hundred and fifty thousand prospective subscribers had been prepared by the Committee which

covered every potential contributor in the city so far as known.

President Wilson wrote Mr. Schiff: "You know how sincere my belief is that the American public, irrespective of race or creed should respond liberally to the call for help from stricken Europe, and I feel confident that the needs of the Jewish people in the war zone will find a rapid response from their co-religionists in this country." The eyes of the rest of the country were on the Jews of New York, and the leaders realized that they must not fail.

New York Jewry's whole heart was enlisted. Heads of vast enterprises, leaders in every profession, volunteered their time and personal service. Every trade and interest was organized, and teams, comprised of the men at the top, thoroughly canvassed them. Manny Strauss, expert organizer, gave the Committee the benefit of his experience and advice. The entire floor in one of the new office buildings near Forty-fourth Street and Fifth Avenue was used for the daily meetings. The thoroughness of the work is adequately illustrated by the record of Mortimer L. Schiff, Captain of Team 22—who on the first day turned in subscriptions aggregating $303,100.

Edward Wise, President of the United Cigar Stores Company, donated five per cent. of the gross receipts on a given day from the two thousand stores of his organization. The Brooklyn Committee headed by Nathan S. Jonas, brought in sixty-five thousand dollars within a few hours after the Campaign started. The Women's Division for Greater New York was organized and directed by Mrs. Alexander Kohut.

The theatrical producers, as always, were in the forefront in their desire to help. E. F. Albee, Florenz Ziegfeld, Lee and J. J. Shubert, Al H. Woods, David Belasco, Daniel Frohman, Sam H. Harris, Morris Gest, George M. Cohan and others arranged brilliant benefit programs,

besides permitting three-minute speakers to address the audiences between the acts at regular performances in all leading theatres. The motion picture division was in charge of William Fox who had already made two personal contributions of twenty thousand dollars each. Mr. Fox enlisted the help of leading theatrical and motion picture stars who visited the various cafés and restaurants at night, and staged impromptu programs, followed by collections. Thousands of dollars were obtained by this ingenious plan. Telegrams were sent by Adolph Zukor to motion picture theatre owners all over the United States, appealing for the donation of a portion of one day's receipts. On the East Side, the Yiddish actors, such as Jacob Adler, David Kessler and Boris Thomashefsky, arranged special performances and gave the entire receipts to the cause. Kosher butchers and small grocers in the Bronx, and throughout the Jewish quarter, contributed the entire proceeds of a day's sales. Henry L. Doherty, unsolicited, sent in his check for ten thousand dollars. Other large subscriptions poured in and soon ceased to be a novelty. Many contributions were designated for the Jewish Welfare Board; the largest was the gift of the Rockefeller Foundation of $100,000. More than half the quota was raised in three days.

During the height of the Campaign, the startling news arrived that the British Army had captured Palestine. This gave a tremendous impulse to the drive. Although many New York Jews are not Zionists, there were few among them who were not thrilled by the news that Jerusalem was no longer in the hands of the Turk and that its takers were British, who knew neither racial nor religious discrimination.

New York City generally was indeed deeply stirred by the Jewish Relief Campaign. Hundreds of Christian friends gave their unified aid to swell the total. This was

not a time when races that were living, toiling and fighting together under the American flag could afford to misrepresent or misjudge one another. "That is why the whole country chose this moment," said the *New York World*. "to recognize the preponderance of sound loyalty among the American Jews by showing a deep and helpful interest in the great effort they are making to answer these heart-rending appeals which constantly tell their terrible story of the suffering and starvation the warring of other peoples has brought upon the Jewish race."

In illustration of the application of this non-sectarian spirit, Dr. Otis A. Glazebrook, former Consul General of the United States at Jerusalem, addressing a public meeting, told of the sailing of the U. S. transport *Vulcan,* laden with a cargo of food sent by the Jews of America to their starving brethren in Palestine. While the ship was on the high seas, the Joint Distribution Committee requested the State Department to inform the *Vulcan's* commander to distribute the cargo without regard to race, nationality, or creed.

Suburban New York kept pace with the mighty stride of Manhattan. Thousands of dollars were raised in Far Rockaway under the able direction of Rabbi Isaac Landman; in Bath Beach with the help of L. D. Greenfield and Leo Ritter; and in Yonkers through the leadership of Harry Kitzinger, Samuel Broads, and Samuel Stone. The little village of Cedarhurst, L. I., through the efforts of A. Adleburg, Elias Reis and George Shaskan doubled its quota.

At the conclusion of a meeting at New York University, a committee of students raised $2,000. At nearly every Jewish wedding collections were made from the guests. Every source of revenue was tapped, in order to reach the quota. On the last day, it was found that the munificent total of $5,000,000 lacked $41,121—and Jacob

H. Schiff, ever alert for an opportunity to give, asked for the privilege of paying it—this in addition to his already imposing contribution of $200,000.

Inspiring was the spectacle when it became known that the goal had been crossed. A few minutes previous, Michael Friedsam and the Altman Foundation had contributed $15,000; Sam A. Lewisohn had telegraphed from Arizona his subscription of $10,000. Over one thousand workers shouted and cheered as Mr. Schiff with deep emotion thanked them for what they did. One million dollars of this Fund went to the Jewish Welfare Board for the Jewish soldiers and sailors at cantonments here and over-seas. In his address of appreciation to the workers who were assembled at the closing rally, Mr. Schiff said: "This is the crowning work of my life. I am at life's evening. Here I have lived, here I have labored, here I have made friends."

* * * * *

If American Jews had accomplished nothing else, they had led the way in generous giving. Men and women leaders were rapidly developed in New York and forged their way to the forefront in the work of war relief—eminent among them being Mrs. Daniel Guggenheim, Mrs. Samuel C. Lamport, Mrs. Sidney C. Borg, H. Raymond Eisner, Henry J. Bernheim, Mrs. Henry Moskowitz, Edwin C. Vogel, Louis Wiley, Benjamin S. Moss, Daniel Nicoll, Max Kalter, Julius J. Dukas, Benjamin Titman, Morris Asinoff, Louis J. Chamansky, Horace Saks, Truly Warner, Sol Mutterperl. Although charity has always been intimately associated with the Jew's religion, and care for his dependents has always been a source of righteous pride, there had been nothing in the history of all his past like the splendid achievement of those few months.

Prior to these fund raising campaigns, the American

Jew had been so deeply absorbed in his material problems that he had not been able fully to realize the higher and holier promptings of his nature. Perhaps one of the compensating results of the great war was the influence which caused him to reach out and up towards something better than mere self and materialism.

And so, it is logical that the next task of the Jews in America is to make religion—that religion for which through centuries Jews have lived and bravely died—a living element in their lives.

CHAPTER VII

The Country Responds

Records broken throughout the country—Rise of leaders and workers wherever needed—American Jews find their own soul—The Chicago campaigns—New England, New Jersey and the South—Again the non-sectarian spirit—Influenza cripples but cannot halt work—Ten Million Dollar goal reached and passed.

The Jews of the United States after the success in New York, began to marshal their forces in every State in order to complete the national quota of ten million dollars, a sum which in normal times had constituted the budget of many a nation. A birdseye view of the response, if it were possible to reproduce, would be bewildering. In it, East and West, villages and cities, leaders and workers, would be seen to emerge in a burst of generosity and sink again in the apparent confusion of the mass activity. In sixty-four large cities, the Jewish leaders had imitated the example of Julius Rosenwald, and pledged ten per cent. of the entire sum raised by their respective communities. Two hundred cities had given from twenty-five to one thousand per cent. more than on any previous occasion. All records were smashed in towns small and large, like Fort Smith, Arkansas, where I. H. Nakdimen served as chairman; Pine Bluff, Arkansas, under the leadership of Simon Bloom; Tucson, Arizona, with S. B. Goldman in charge; and Sacramento, California with the help of Simon J. Lubin.

Moses Fox headed the subscription list in Hartford, Connecticut, while J. S. Silver, Isadore Wise and other warm hearted Jews did their full share. Gary, Indiana at the solicitation of William Feder and Ligonier, Indiana, where Irvin Jacobs headed the Committee reached startling figures. Baltimore due to the energetic work of Julius Levy and his assistants George M. Harsh, William Levy, Jacob Epstein, Leon C. Coblens, Rabbi Morris

Lazaron and others, as well as Cumberland, Maryland, captained by Irving Rosenbaum and even little Hagerstown, Maryland under the leadership of Joseph Brenner, were most liberal. New Orleans with the co-operation of Charles Rosen, David March, Samuel Zumurray and E. V. Benjamin; Boston captained by Louis E. Kirstein, Albert W. Kaffenburgh, Julius Eisemann and Ferdinand Strauss; St. Paul directed by Isaac Summerfield; Vicksburg led by Rabbi Sol Kory and Joseph Hirsh; Natchez directed by A. H. Geisenberger; Kansas City under the generalship of A. C. Wurmser, and Alfred Benjamin; Sedalia led by M. Chasnoff; St. Louis by Aaron Waldheim and David Somers; Jacksonville, Florida led by Julius Hirschberg; Tampa by David A. Falk—responded whole heartedly.

An amusing incident occurred in one of the small communities, when a wealthy old Jewish citizen attended a War Relief mass meeting. He was not noted for his generosity. Soon after his arrival he fell asleep, and was not awakened until the subscriptions were called for. To the surprise of all he asked the amount of the largest subscription and when told it was $1,000 he said, "I will subscribe $2,000 and will double that if some one else will do likewise!" The audience was amazed, for this man had never given over $50 to any cause. His challenge was met, and the result was record breaking. Early the next morning the chairman called upon this man to sign the pledge card, or make payment. The old gentleman looked at him in astonishment. "I did not intend to subscribe anything to the Jewish Relief fund," he said, "I thought it was a Liberty Bond meeting!" But he offered a compromise, which was promptly accepted.

Names hitherto well known locally were looming into national prominence almost over night. The National Headquarters recognized the indispensable part taken in

its work by such men as Samuel I. Fox of San Diego; Max Levy of Stockton; I. Rude of Denver; Harry King of Washington; Morris Michael of Macon; W. B. Woolner of Peoria; Harry Smulekoff of Cedar Rapids; Sidney Croney of Wichita; L. Oransky of Des Moines; J. K. Newman of New Orleans; Louis Kirstein of Bangor; B. S. Pouzzner of Lowell; Captain Isadore Levin of Detroit. Also, Harold Goodkind of St. Paul; G. F. Newberger and Sol Newman of Joplin; Abraham Machinist of Manchester, Abraham Jelin of New Brunswick; Harry Rubin, Binghamton; Louis King of Schenectady; Bert A. Polsky of Akron; Samuel Sondheimer of Muskogee; Nelson A. Elsasser of Johnstown, U. M. Simon of Fort Worth, Simon Sakowitz of Houston; A. Zundelowitz of Wichita Falls; Louis Kraft of Wheeling. I could mention hundreds more.

At the beginning many individuals had maintained that local Jewish institutions were going to suffer because of the heavy contributions to war relief work. Time proved that they were thoroughly mistaken. Institutions did not suffer, but on the contrary they were tremendously benefited through the development of a new and higher standard of giving.

The philanthropic energies of American Jews had been trebled and quadrupled! Leaders in most cities discovered that they had greatly underestimated the generosity and ability of their communities. It has been our experience almost without exception, that when we first fixed our quotas, we were promptly met with letters or telegrams of protest stating: "Our city is different from others," or "We have fewer wealthy Jews than you think" and similar statements, all made in the best of faith. After we assured our chairmen that we would take the full responsibility if they would consent to work and to think in the larger figures, they not only raised the full amount but many obtained a large surplus besides.

Helping our brethren in the war stricken countries was spiritually as great a boon to the Jews of America as the money was of material assistance to those abroad. We had learned to think in broad, philanthropic terms. We had learned to give plentifully. American Jewry was also rapidly becoming the leading Jewish center of the world.

In an address before the National Conference of Jewish Charities, Jacob Billikopf truthfully said: "There is one important by-product of our present campaign for war relief, which I believe we should note with special and profound gratification. Unparalleled calamity has evoked an unparalleled human sympathy. Jewish blood has called to Jewish blood across the deep, and thousands and tens of thousands in America have already responded who have never before been affected by any Jewish appeal!"

Chicago early in the work became alive as always to the necessity of prompt action. On December 14, 1914, a meeting had been called at the Sherman Hotel, and a week later the Chicago Jewish Relief Committee was organized, Dr. Emil G. Hirsch was elected Chairman, with M. E. Greenebaum, Treasurer, and William J. Mack, Secretary. The orthodox group felt it expedient to have a separate agency and organized its own committee with B. Horwich as Chairman, Samuel Phillipson, Treasurer, and H. L. Meites, Secretary. Although substantial sums were immediately collected, it was not until the following June that a systematic effort was obtained to gather the large sum that was necessary. At that time, Julius Rosenwald, Abel Davis, George Pick and a group of men met for a luncheon and subscribed $145,000. This sum was trebled in 1916. Impetus was given the work by two men—Julius Rosenwald, who invited one hundred and twenty-five men to dine with him on May 16, 1915, and so moved his guests that they pledged $250,000 then and there. The next night at

the first mass meeting held for the war sufferers, Levy Mayer, one of Chicago's leading lawyers, brought forth with his eloquence an additional $50,000 from the rank and file on the spot.

From then on, the Chicago Jewish Relief Committee became an integral part of Chicago Jewish life, an organization which has since developed into one of nation wide reputation. Among its early chairmen was Albert D. Lasker, who ably directed the first complete city-wide campaign, which brought $728,744 and no detailed story of the work could omit the names of Charles Rubens, Max Epstein, and Samuel Deutsch.

Not only have the great cities of America turned in tremendously large sums but scores of small communities startled Jewry with unbelievable liberality. Harry B. Simons of Miami, Florida, A. H. Schlanger of Pittsburg, Kansas, Henry Lasker and Raphael Sagalyn of Springfield, Massachusetts, B. Wolkowich of Worcester, David Holzner of Trenton, Samuel Platt of Reno, Morris E. Jacobson of Harrisburg, Albert M. Kramer and Meyer Davidow of Scranton, Max Grumbacher of York, Joseph Livingston and Louis Kuh of Sioux Falls, David Hawtof of Waco; E. Rosenberg of Ogden; Sol Peyser of Newport News; Leo Schwabacher of Seattle; Max Frankenberger of Charleston, West Virginia; Anton Hoenigsberg of Sheboygan; Daniel Bergman of Cheyenne; Jacob Fabian of Paterson, Ivan Grunsfeld of Albuquerque, New Mexico; Dr. Eli Mayer and Nathan Hatch of Albany; E. Sternberger of Greensboro; D. R. Travis and Emil Offenbacher of Tulsa; Alex Luria and Sig. Schweriner of Reading; J. K. Weitzenkorn and Judge Seligman J. Straus of Wilkes-Barre; Arthur I. Darman of Woonsocket; Sam Calmenson of Aberdeen; Joseph Newburger of Memphis; Joe Koen of Austin; Moe Levy of Norfolk; Lewis Straus and Nathan Bilder of Newark, N. J.; Sidney Schoenberg

of St. Louis; Ed. Marans and A. H. Heilbronner of Butte; I. H. Ruben of Minneapolis; Charles Schlessinger of Wheeling, West Va., and S. Y. Josephs of Superior—such commanders of the humanitarian army proved that Jewish hearts beat truly in all communities small and large.

The Jews of the United States, outside of New York City, more than subscribed their half of the national quota. We had hoped to raise $5,000,000 outside of New York, but the response was more than $6,000,000, and this in the face of increased taxes and repeated demands for large contributions and other funds engendered by the war, not to mention the Liberty Loan campaigns.

Our speakers gave unstintingly of their time, especially Louis Marshall, Abram I. Elkus, Nathan Krass and Henry Morgenthau.

This was the year the influenza epidemic spread alarmingly over the United States. Our cause suffered through the discomfiture of many of our workers. However, we kept going in a national way although in many places the campaigns had to be indefinitely postponed. In others, the machinery was badly crippled. In spite of the difficulties, the city of Boston refused to delay its appeal. With Louis E. Kirstein as Chairman and Albert W. Kaffenburgh as Campaign Director, it undertook to raise a half million dollars. The zeal of Colonel A. C. Ratchesky, Felix Vorenberg, Adolph Leve, Leon Straus, Nathan Gordon, Abraham Koshland, Julius Eisemann and others brought the drive to a successful conclusion. The remainder of Massachusetts followed the lead of Boston. Mrs. Jessie Koshland headed the Women's Organizations in Cambridge, where Edward Cohen was Chairman. Meetings were held in Lowell, Lawrence, Springfield, Chelsea, Worcester and Fall River at which unprecedented amounts were collected.

The South swung into line. In Nashville a combined drive was held in which three committees participated—the Fatherless Children of France, the Near East Relief and the American Jewish Relief. Lee J. Loventhal was Chairman. One hundred thousand dollars was raised. Harold Hirsch reported that Atlanta had reached its quota in a seven-day appeal. A feature of the Atlanta Campaign was the presence of Henry Morgenthau at the opening dinner which launched the drive for $100,000. His address was reprinted by the newspapers in practically every Georgia community. It helped to develop that new spirit of tolerance which was now rising above the narrow distinctions of sectarianism. The guests at the Morgenthau dinner included Jews, Catholics and Protestants, and all of them contributed in a generous measure. Athens, Georgia, due to the leadership of Max Michael and M. G. Michael, trebled its quota of $5,000. Another member of this well-known family, Colonel M. M. Michael, served as Vice-Chairman of the State Committee, and spoke at many synagogues and temples during the drive.

Alabama, with Leo K. Steiner as Chairman, and the assistance of Isador Weil, Simon Gassenheimer, M. M. Lehman, Leo J. Marscheutz and other prominent Alabama Jews, was among the first of the States to go over the top.

In Bridgeport, a combination was effected between the Near East Relief, the Salvation Army and the American Jewish Relief Committee. Although this campaign immediately followed a big Liberty Loan drive, the people responded to the utmost. Julius Rosenwald and Nathan Straus came to Bridgeport to encourage the workers at the initial mass meeting. Other men present at this gathering were Dr. Talcott Williams, Captain Charles Olley of the Salvation Army and the Rev. Dr. Campbell; Edmund Wolfe, President of the First Bridgeport National Bank started the ball rolling with a large contribution.

At the conclusion of the Bridgeport Campaign, the Jewish war sufferers received almost $100,000, an unparalleled sum from a community of this size.

A great meeting was held in Passaic. Chairman Harry Meyers, President of the Hobart Trust Company, had carefully set the stage for a big response. The field representative from National Headquarters was Miss Sophie Levine. Ten thousand dollars had been subscribed before the meeting opened. The Rev. James R. Morris, Pastor of Grace Church, pleaded for the support of a cause which was above race or creed. He extolled the Jews for the hearty support that they had given in all communal activities. "I feel proud of our Jewish people and especially proud of that energetic citizen, Louis Benator, who has been working day and night for his suffering brethren overseas. What pleases me most is that we are all agreed on a common platform."

Harry A. Weinberger introduced ex-Judge Abraham Kleinert who urged his fellow townsmen to subscribe a minimum of $40,000. "Bear in mind," said Judge Otto A. Rosalsky, the next speaker, "that there are three million Jews in the war zone tortured by the havoc of war. They are without homes and many are aged and infirm. If America does not come to their help, they will be exterminated. Follow the noble example of Julius Rosenwald. When I assisted in the New York Campaign, I did not hesitate to tell some of the Jews there that they should contribute more generously and I said that I did not care if they sued me when I called them slackers. My friends, knowing the Jewish heart as I do, I want you to show by what you give that you are most generous and sympathetic."

The following women served as team captains in a house to house canvass: Mrs. S. Z. Brochin, Miss Anna Krowitz, Miss Edith Bloomberg, Mrs. R. Uslander, Mrs.

Martin Nemirow, Mrs. Frederick Ginsburg, Mrs. Benjamin E. Mandell, Mrs. Harry H. Hillman, Mrs. John N. Ryan, Mrs. Joseph I. Brumberg and Miss Esther Hugo.

Felix Fuld, of Newark, State Chairman of the Campaign, said that the Passaic appeal was one of the most inspiring he had ever witnessed. He related that on his way to the meeting he was approached by Wallace M. Scudder, publisher of the *Newark Evening News,* who had asked the privilege of contributing $2,500 to the fund.

The Winter of 1917-18 had been productive of unparalleled results. Twenty-eight States had answered the call of the suffering and twenty others had signified their intentions to follow suit.

My adventure into the field of philanthropy had yielded me a reward beyond price. It is a glorious thing to be permitted to help bear a torch whose rays shed hope and cheer amid the darkness of a great storm. My experiences were rain and sunshine that fed the roots of faith. Higher ideals and a new devotion to things Jewish were the fruits. One cannot preach lofty sentiments without profit from their exalting influences.

CHAPTER VIII

Launching The Non-Sectarian Drive

Need for non-sectarian campaign—American generosity shows signs of exhaustion—Pestilence and starvation increase abroad—Traditions restraining Jews must go—Hesitation and opposition to new proposals—Risking a test in Delaware—Pierre du Pont sets an example—Magnificent achievement—The new conquering slogan.

Peace finally came and brought with it the most inspiring chapter in the entire history of our work. Inspiring, not only because it brought millions of dollars to combat starvation and pestilence among the Jews in Europe, but because it touched the deepest well-springs in the history of Jewish service.

Up to this time, our appeals were directed exclusively to Jewish audiences. Many non-Jews, it is true, had subscribed liberally, but this was as a rule without solicitation and in most instances without even suggestion from our workers. We had been following the old tradition that "The Jew takes care of his own."

But in spite of the tradition, the Jews of America could hardly hope alone to "take care" of three million of their brethren stricken in Europe—without aid from other sources. Two great national drives had already been successfully held. Responses, while generous to the extreme, were nevertheless inadequate to meet stupendous needs abroad. Heavy taxes, Liberty Bond drives, the call of other relief agencies, had tended to impress a passive attitude upon the part of even the most dependable of our previous subscribers.

The discovery of new sources of revenue became imperative—that the hunger of the starving might be appeased, that the epidemics of typhus and tuberculosis now rampant abroad be stamped out.

What was more natural than that we should address

ourselves to the great body of American citizenship—without regard to race, without regard to creed?

So long as the war had continued, any humanitarian movement arising out of it secured with little difficulty popular support; there was certain response to all patriotic endeavors. The aroused civilian public, unable to enlist in active martial service, had welcomed fund-raising campaigns with enthusiasm. City had vied with city and state with state. But now, with the coming of peace, a reaction was inevitable.

The labors of the Peace Conference, the uncertainty of the industrial situation, the removal of public pressure disintegrated the morale which had made earlier responses eager and spontaneous. The public began to show that it was over-saturated with the multitude of campaigns that continued to follow rapidly one upon another. The business man became less inclined to contribute, and the leading citizens who had put their vigor, their personality and their prestige behind the patriotic work, felt they were entitled to a respite, and turned back to their own individual problems. Many illustrations of this condition could be given. A number of national campaigns failed of their quotas. Even such a popular organization as the Salvation Army had to exert the most vigorous systematic pressure to reach its goal. Unmistakable hints of this condition were descending upon our office continually.

Yet in the face of the growing apathy we were confronted by an unparalleled, an inconceivable increase of the distress abroad.

It is impossible for me to portray what the lifting of the censor's veil now revealed to us. We saw our brothers and sisters and our stricken Jewish little ones in Poland, Galicia, Lithuania, and elsewhere, perishing of starvation and disease. During the war, shipments of food and clothing to non-combatants were very limited; but now we were

permitted to send life-sustaining cargoes. We must press the most strenuous efforts to strengthen our activities and expand our resources.

It was obvious, in view of the changed situation, that we could not longer hope to raise funds by the methods that had served in the past. A thorough examination of the plan adopted by other national movements such as the Red Cross, the United War Work and the Near East Relief—convinced us that we must adopt a scientific and systematic technique.

It was some months before the actual coming of peace that we realized the condition which was approaching us, and first proposed a campaign on a non-sectarian, all-American basis. At the outset, any consideration of a non-sectarian plan was opposed by many leaders in New York and elsewhere. One midnight I was awakened at my home by a long distance telephone call from a prominent member of the Committee, then in Pittsburgh to speak at the opening of the campaign. In no uncertain language he registered a vigorous protest against the appeal which, to use his own words, was "predicated upon false pretenses." Others wrote, or telegraphed, pointing out that we were doing an unprecedented and an unwise thing in going beyond our own people for help. They were sure that our non-sectarian appeal would even arouse resentment against the Jews through its proposal to add to the already oppressive burdens under which the general community was staggering. Numerous, varied and insistent were the protests—and every argument was weighed. But I was not convinced. Always before me was the picture of our starving millions—millions in utter desolation pleading to America. How dare we turn from this greatest of tragedies? For common humanity's sake we must cut away from the old traditions, from the futile traditions. In my heart I was sure of my countrymen. American

citizenship would not—could not—turn its back upon the stricken Jew.

And, ultimately, we decided to experiment. Our initial venture was in the City of Wilmington, Delaware. In April, 1918, I had my first conference with David Snellenburg, one of Delaware's leading Jews, the friend and co-worker in his community of both Jews and Gentiles in every movement for human uplift and civic betterment. He agreed to sponsor our initial and tentative non-sectarian appeal. And the first thing he did was to enlist the help of Pierre du Pont.

We fixed our goal at seventy-five thousand dollars—an amount immensely beyond any possibility of attainment by a response restricted to sectarian sources. The experiment was crucial, for upon the success or failure of Wilmington depended our future National policy, and indeed, as I realized, the very lives of hundreds of thousands. If our plans prospered they lived; if our hopes were defeated they died.

The opening dinner took place Saturday, May 10, 1918. David Snellenberg presided. Julius Rosenwald, in spite of arduous duties in Washington as Chairman of the National Defense Council, accepted an invitation to attend. Dr. Nathan Krass, our dependable orator, had come to make the appeal for funds. Other acceptances included Pierre du Pont, Irenee du Pont, Lamot du Pont, A. Felix du Pont, R. R. M. Carpenter, John J. Rascob, and other outstanding men of Wilmington. The first speaker at the dinner was United States Senator Willard Saulsbury, and in his inspiring address he told of the support the Jews of Wilmington had given to the Red Cross and every other patriotic call that had been made. Dr. Krass who followed, struck the key-note when he declared:

"This is not merely a Jewish movement, it is a human

movement. . . . The quota for Wilmington has been set at $75,000," continued the speaker, "It is now nine o'clock and my train for New York leaves at eleven, and before that time I earnestly hope the full amount will be subscribed."

Pierre du Pont impulsively arose. "Mr. Snellenburg," he said, "has alluded to me as somewhat of an outsider, but I think I am as much entitled to be here as he is. I have a special reason for being here. I have one-eighth of Jewish blood in me—my grandfather having been a Jew—and I consider it my special duty, not merely my privilege, to join in the raising of these funds." Then Mr. du Pont turned to Dr. Krass whom he had so gratifyingly interrupted, saying: "Dr. Krass, we would like to listen to your eloquence long after your train is due to leave, but, nevertheless, if you must go, let me assure you that Wilmington will raise—at least—the scheduled $75,000, for I will myself underwrite the campaign to that amount!"

Guests and workers cheered in spontaneous enthusiasm. Julius Rosenwald, visibly touched by the scene, expressed gratitude to Mr. du Pont, and voiced his confidence that the Jewish community, inspired by what had happened, would do their full share. Among those who attended this epoch-making dinner were: William Coyne, Mayor John W. Lawson, Louis Topkis, Rev. Charles L. Candee, John S. Rossell, Rev. Thomas P. Holloway, Joseph Bancroft, David T. Marvel, Charles Topkis, William Topkis, Morris Levy, William P. Bancroft, and Mathew Lalley, the campaign's resourceful director. At a mass meeting on the following Monday, Max D. Steuer and Mr. Rosenwald made impressive addresses. Thousands of volunteer subscriptions poured into Headquarters. Many doubled their initial subscriptions.

"The very air of Wilmington," said one of the city's

newspapers, "is charged with a spirit of all-for-one and one-for-all. Wilmington feels exhilerated in the awakening of its civic solidarity, its unity and mutual appreciation. The Jews have learned to know their Gentile neighbors as they really are. Every man came forward quickly to do his share. True human values have been brought to light, binding and cementing men of all creeds and all circumstances in the service of a noble cause. Wilmington will never forget the deep and lasting inspiring event—the event of its history."

"I have caught a new vision," said Rev. Charles L. Candee, pastor of one of the leading churches of Wilmington. "I have caught a vision that I could not see several years ago; a vision of united effort obliterating racial and religious lines. Last year, when Dr. John R. Mott was in Wilmington after delivering an address before a group of citizens in behalf of the Young Men's Christian Association work, he received his first contribution, and it was very substantial, from no other man than David Snellenburg, which is but one of the many evidences of the generosity of our Jewish citizens, and the earnestness with which they enter upon works of charity."

Rev. Thomas P. Holloway stated: "No matter how much we give, we will not half reward the Jewish race for what they have given us." The *Sunday Star* declared editorially: "The dinner at the Hotel du Pont was a wonderful exposition of that new spirit of unanimity and brotherhood that permeates our country."

On his return to New York, Dr. Nathan Krass wrote a letter to David Snellenburg in which he said: "I shall always remember the Wilmington meeting. Never was there such a gathering of representative Gentiles at a Jewish function—and such splendid liberality!"

Among the many inspiring features of the Wilmington Campaign was the publication of a full-page adver-

tisement over the signatures of William Coyne, Pierre S. du Pont, John J. Raskob and John S. Rossell. The statement bore the headline—"All-For-One And One-For-All!" It was addressed: "To Our Non-Jewish Fellow Citizens," and this was the message: "Participation in every humane cause without religious distinction is traditional among Delawareans, and theirs is a long record of splendid helpfulness in every movement for good. There is, therefore, presented to us another magnificent opportunity to exercise that which has become a habit with us. This time, however, there is added incentive for prompt and generous action of the highest call of humanity. It is this spirit in concert with the broad movement of mutual toleration and good will among all the people of the land that leads us to seek the assistance of all Delawareans."

The day before the Wilmington campaign closed, Julius Rosenwald wired from Washington: "Few cities have demonstrated the American spirit in the sense that we are one people, as has Wilmington. May I presume to express the hope that every Jew in Delaware will recognize his obligation for the spirit of fellowship which has been so nobly evidenced by Christian fellow-citizens. If Wilmington succeeds in raising $100,000, it will be the greatest achievement of the entire Jewish war relief campaigns." Every day, for over a week, Mr. Rosenwald wrote expressions of appreciation to the chairmen. Let me quote from one: "I have run out of adjectives, and will therefore not attempt to say how I feel towards the generous citizens of Wilmington. This campaign is an event in Jewish history, and the spirit manifested is one of the finest experiences in my life, if not the finest."

Wilmington newspapers gave most liberally of their valuable space to make the campaign a success. Both the Catholic and Protestant Episcopal bishops bestowed upon it an impressive indorsement. During the drive, meetings

were continuously held and among the working daily attendants was John J. Raskob, the du Pont Company's treasurer, making on each occasion anonymous contributions of hundreds of dollars to stimulate the teams in their efforts. At one of the meetings Mr. Irenee du Pont quietly slipped a check for $1,000 into the hands of an inconspicuous worker.

The grand total at the close of the campaign was announced as $148,000.

Jews and non-Jews were interpreting humanity and Americanism as a personal, spiritual obligation. The mammoth collection was a symbol. Intrinsically splendid—but still, only a manifestation of what infinitely transcended.

The brilliant success in Wilmington had its effect upon Jewry throughout the country. The cause that had seemed so hopeless, quickened with confidence and energy. Telegrams and letters, heralding the Wilmington marvel, were rushed to all pivotal points. We swept the country with our new conquering slogan:

This Is Not Only a Jewish Movement—It Is a Human Movement!

CHAPTER IX

Humanity Above Creed

The country follows the lead of Delaware—Governor Bickett of North Carolina issues a proclamation—The campaign in Mississippi, Iowa and North Dakota—Helping "all they kin day 'n night" in West Virginia—A half million dollars from the letter of an Oklahoma Indian missionary—New Jersey, Ohio and Maryland respond—Letters of Cardinal Gibbons and Bishop Murray—Policeman McLaughlin of Newark—The picture of "little Louis Halsell."

Each day columns in the nation's press told of the country's readiness to follow the example of Pierre du Pont and the City of Wilmington. Newspaper editorials exalted "America's Obligation to Help the Jews," "Humanity's Debt to the Jew" and "Our Duty to the Jews."

From among hundreds of similar expressions, I quote from the *San Diego Union:* "Let us recall that the Jew is not only a loyal and patriotic citizen of the country he chooses as his own, but that he sacrifices for its honor and defense everything that his fellow-citizen gives—not only his wealth, his energy, his charity, but his life. The Jew is fighting, not only for his own but for us, and when he turns to us for help to succor the helpless of his race, we owe the full debt of humanity to him as to ourselves."

Inspired by Delaware, we proceeded to North Carolina, a State without great cities and with a comparatively low per capita of wealth. Its Jewish population is about four thousand. Despite these unfavorable circumstances, we urged upon Lionel Weil the State chairman, a quota of $100,000. He was doubtful if so large an amount could be obtained; but, knowing Lionel Weil we had no fears. He organized the following state-wide committee: E. Sternberger and Bernard Cone, Greensboro; A. A. Joseph, Goldsboro; William Perlstein, Raleigh; Sigmund Wallace, Statesville; Dr. Nathan Rosenstein, Durham; Dr. S. Mendelsohn, Wilmington; Ellis Goldstein, Dunn; S. Sternberg, Asheville.

Governor Thomas Bickett issued an impressive proclamation calling upon the citizenship of his State to harken to the call of the suffering. This was the first official proclamation by any governor in our war relief work and I am therefore giving its text in detail:

HELP FOR THE HELPLESS

A Proclamation by the Governor

Last year the whole world was thrilled when the news flashed over the wires that Jerusalem had been delivered from the hands of the Turk. The feeling was universal that the Holy City should be restored to the people who had builded it, and with whose history it is forever associated. This is a fine sentiment, but finer and vastly more important than the restoration of the Holy City is the salvation of millions of Jews from hunger and disease and death. In Turkey, in Palestine, in Lithuania, in Russia, in Poland and in Galicia, starvation stares the children of Abraham in the face. Daily, Jewish husbands see their wives grow thin and pale and fade away into the Great Silence. Daily, Jewish babies tug frantically at breasts that are withered and dry; and above the din of battle is heard once more the voice of Rachel weeping for her children and refusing to be comforted because they are not.

I call upon the good people of North Carolina to hearken to this cry, to rally to the help of the helpless and once again to show themselves worthy of the high service they are privileged to render. The hounded, hungering Jew can well afford to die. We cannot afford by indifference and inaction to have his blood on our hands.

Therefore, I, Thomas Walter Bickett, Governor of North Carolina, do hereby set apart Monday the 19th day of August, 1918, as Jewish Relief Day. I ask all papers to give wide publicity to this day and especially ask that on Sunday the 18th day of August, notice be given in all the churches in the State that the following Monday will be observed as Jewish Relief Day, and the people given an opportunity to help this stricken race. On Monday, the 19th day of August, I beg all our people to give to this most worthy cause generously and gladly. Let Jew and Gentile touch elbows, and work together for the relief of these millions in distress, and may He, who made and loves us all, bestow upon every giver and every gift His Heavenly Benediction. Done at our City of Raleigh, this the third day of

August, in the year of our Lord, one thousand nine hundred and eighteen, and in the one hundred and forty-third year of our American Independence.

THOMAS WALTER BICKETT,
Governor.

The whole-hearted co-operation of the non-Jews of North Carolina furnishes a brilliant page in American Jewish history. Justice William R. Allen of the Supreme Court of North Carolina accepted the Chairmanship for Goldsboro. Men, women and children throughout the State, rich and poor alike, gave gladly of their means to alleviate the distress of the Jews in Europe. Samuel Cohen, Chairman of Oxford, reported that the children of the Masonic Orphans Home contributed more than $100 out of their meager pocket money.

In the end North Carolina subscribed $152,000. It broke a record. And it proved again that an appeal for humanity had deeply touched the hearts of the American people.

Other states emulated in rapid succession the accomplishments in Delaware and North Carolina. The Governor of Mississippi called upon his citizenship, and upon the heels of his proclamation, the little town of Clarksdale quickly subscribed $12,000. This was largely due to the efforts of Jake Fink, who brought to his home community the eloquent Joseph Newburger, of Memphis.

Under the guidance of Joseph Hirsh, of Vicksburg, with the assistance of Rabbi Sol L. Kory, the resources of the entire State were mobilized. Joseph Hirsh is now dead, but his service to humanity will be long remembered.

Iowa will always be remembered for the work of Jacob L. Sheuerman, the State Chairman in our campaign, chairman of the United War Work appeal, stalwart supporter of every communal effort in his State, and a leader of Des Moines' civic and philanthropic movements. Mr. Sheuerman died April 19, 1922, and his end was virtually

hastened by the energy and eagerness he devoted to the Jewish War Sufferers' Campaign. Although he had been in ill health for weeks, he refused to heed his physician's advice to stay in bed. Not until he felt assured of the success of the drive, did he finally obey the doctor's orders, but his enthusiasm remained with him to the end. "Let's put it over boys!" he whispered. They were his last words. He literally gave his life in the service of others.

Rabbi Eugene Mannheimer, who became State Chairman for Iowa, on the death of Mr. Scheuerman, lined up his State with the co-operation of Morris Mandelbaum, Harry Smulekoff, E. P. Adler, Cornelius Cohen, David Klein, Dave Davidson, Charles Silberman and a hundred other helpful men and women.

Despite the influenza epidemic, which was raging at the time, our workers brooked no delay and launched their campaigns according to schedule, unafraid even in the face of death. David Naftalin of Fargo, State Chairman for North Dakota, was stricken in the midst of the drive, whereupon he promptly wired to B. N. Lesk, of Minot, to take his place as Acting Chairman. Mr. Lesk from that time on became a conspicuous figure in the activities of our Committee. The tireless efforts of Alexander D. Stern, I. Papermaster, Samuel Friedman, W. E. Holbein, and others on the firing line, resulted in North Dakota raising $50,000 in the allotted time. Governor Lynn Fraser gave enthusiastic personal support, issuing an official proclamation.

The appeal in West Virginia was under the direction of Eugene M. Baer, assisted by Rabbi L. A. Mischkind, Herbert O. Baer, Major Davis Elkins, S. L. Jepson, Ex-Governor W. B. Fleming, Charles Schlessinger, Louis Kraft, Leo Wolf, W. A. Hersh and many other prominent Jews and non-Jews throughout the State. Their canvass

was so thorough that subscriptions were obtained in hamlets reached only by forbidden mountain trails.

Margaret Prescott Montague revealed a spirit of service rare even in those days of co-operative readiness on the part of everybody. During a vacation at White Sulphur Springs, this well-known writer consented to take part in the campaign, and she was assigned territory in the mountainous outlying district. On one long and difficult journey, she encountered a mountaineer. "He was an old man, a grandfather many times over," Miss Montague wrote, in describing her experiences; "and I feel safe in saying that since the Civil War he had not ventured more than twenty miles away from his narrow valley. I approached him and told him of the work being done by our troops. This, however, did not appeal to him. Brushing all that aside, he stared at me out of horrified old eyes and cried: 'But they tell me folks is starvin' to death over there!' And—emphatically combing his fingers through his long beard—'I don't believe in folks starvin'!' When I assured him that relief was being extended to the starving, I won his hearty response of: 'I'll help you all I kin, day 'n night!' . . . Somehow," continued Miss Montague, "I like to think that the sturdy words of the old mountaineer stand for what we all feel, and that when it comes to the succoring of starving folks, either Christian or Jew, all the people of this blessed little old State of West Virginia may surely be counted upon to help, 'all they kin day 'n night!' "

Funds began pouring into National Headquarters in increasing volume. Each day, the mails brought letters from local chairmen exalting the co-operation of their non-Jewish brethren, and pointing out the far-reaching effects in cementing the bonds of friendship between Jews and non-Jews. Every day brought evidence that a profound spiritual change was taking place. An old Indian mis-

sionary of Atoka, Oklahoma, Rev. J. S. Murrow, expressed it strikingly in a letter he sent to the Committee:

"I am an old worn-out Christian Indian Missionary—a Baptist. Your God is my God, your Father my Father, your people are my Master's people, your brethren are my brethren. My means are small but my heart greatly rejoices because of this privilege of sending the enclosed one hundred dollars for the relief of the suffering and starving Jews in Europe."

One million copies of this document were printed and distributed throughout the country. Thousands of them came back with bills and checks of large size pinned to them. That letter alone brought in at least half a million dollars to feed the hungry.

Of course, everywhere the response was not always prompt, adequate and gracious. We appealed to the owner of a large factory not far from Vineland, New Jersey to do his part. Days elapsed, and no answer. In due time the Vineland file was placed on my desk with a carbon copy of the unanswered letter. A follow-up letter was sent, enclosing photographs of a few of the starving children whom we were trying to save. Four days later we received a smeared and soiled letter, scrawled in lead pencil. The envelope bore the Vineland postmark. "I am the janitor of the ———— factory," it ran, "and in cleaning out the waste-basket of the boss I happened to pick up the picture of a little boy. He looked like my boy I buried many years ago. I went among the employes and showed them the picture and the letter. Everyone gave something. Enclosed please find money order for $62.17, which I hope will help. I am not of the Jewish faith, but this is a cause for all." When we sent a photostat copy of the janitor's letter to his employers, they hastened to apologize and enclosed a check for $100.

Atlantic City with remarkable celerity, raised over

$60,000, at the call of Harry Bacharach, Joseph B. Perskie, Henry Kline, Mrs. Joel Hillman and their associates. Mrs. Hillman, directing an army of enthusiastic workers and devotedly supported by Rabbi Henry M. Fisher, made the most complete canvass ever undertaken in that community.

Albert Leon appealed to the people of Perth Amboy, and more than $3,000 was subscribed in fifteen minutes. The management of the campaign was in the hands of Harry Medinets and Isaac Alpern, under whose direction the quota of $15,000 was fully subscribed.

New and larger sources were being discovered daily. All previous inventories and surveys proved to be valueless. The people of America were broadly expanding in their philanthropic impulses. Not only were they giving liberally of their money, they were devoting time and talent. We had a brilliant illustration of this in Newark. Felix Fuld called upon the outstanding citizens for their help. Among the first to respond were Louis Bamberger, Michael Hollander, Louis Plaut, Abraham Dimond, and the following non-Jews: De Forest Dryden, Roberton Ward, Herman Good, Herbert Gay, A. Bachellor and Spencer S. Marsh, T. M. Griffith, E. T. Amstach, James B. Reilly, George Barber, C. Cullier, J. L. Hay, T. M. Woodland, Sydney Holt, Sam Baker, Charles M. Hetzel and Wainwright Ripley. Mayor Gillen authorized the police and firemen to canvass the theatres and solicit pedestrians. Traffic policemen stopped all motor cars and, in return for a contribution, pasted on the windshield the blue five-pointed star of David, inscribed *"Jewish War Relief and Welfare Board in Humanity's Name."*

Among these policemen was one McLaughlin, whose lack of fondness for the Jews was well known to his neighbors. He was, however, extremely anxious to make a record in collections and waxed enthusiastic to all possible

contributors on the work of the Jewish Relief Committee. In selling Jewish relief to others, he was unconsciously selling Jewish sympathy to himself. He stopped a woman in a Ford car and asked her to "give for the Jewish war sufferers." She replied: "I will give a dollar provided you do not put that Jew sign on my car." McLaughlin was indignant. He retorted: "Madam, I will not take your dollar in that spirit, for the Jewish war sufferers do not want help from such as you. I'll give the dollar you offer out of my own pocket. But I want you to remember that I will not forget you—or your license number!"

The incident typifies a broadening of heart throughout the country. Thousands of other McLaughlins were being developed. We were not only raising enormous sums of money, we were creating a new understanding.

One of the mainstays among our speakers was Abram I. Elkus, former Ambassador to Turkey and afterwards Justice of the New York State Court of Appeals. I have seen great audiences in Newark, Trenton and elsewhere moved to tears when Mr. Elkus told of a little child he had seen in one of the Turkish hospitals. Suffering from starvation, it had been picked up on the street, delirious, and kept calling for a piece of bread although unable to assimilate substantial food in its exceedingly weak condition. After listening for a long while to its persistent appeal, the nurse asked: "Tell me why you want this piece of bread when you know you cannot eat it?" And the little one murmured: "I want it to put under my pillow so that I know I shall have something to eat when I get well."

With the appointment of John E. Gill and Isaac Goldberg as generals to lead twenty-four teams in Trenton, the drive in that city started. A division composed entirely of women materially aided in reaching the goal of $37,500. Among them were: Mrs. Isaac Goldberg, Mrs. Jonas Fuld,

Mrs. David Holzner, Mrs. Harry Frank, Mrs. Nathanial Koplin, Mrs. Alexander Budson, Mrs. Harris Fiestal, Mrs. Robert Wolf, Mrs. Charles Hydeman, Mrs. Aaron Rosenblatt, Miss Rose Gerson, Mrs. Myron Seitlin, Mrs. Louis Eckstein, Mrs. Paul Urken, Mrs. Henry Wirtschafter, Mrs. Philip O. Firestein, Miss Minerva Litt, Miss Dorothy Zorn, Mrs. Michael Gilinsky, Mrs. H. Siris, Mrs. D. Raw, Mrs. Louis Stein, Mrs. Gabriel Lavinson, Mrs. Henry Urken, Mrs. Chas. Gilinsky, Mrs. Leo Eisner, Mrs. Harry Cohen and Mrs. Harry Bernstein. Simon Gerson was the local chairman.

"For Humanity's sake," read a full-page advertisement in the *Sunday Chronicle* of Paterson, "we urge the people of our city to give $75,000 for the relief of the Jewish sufferers in the war zones." The signers were the following leading citizens: Amos Radcliffe, Mayor, Charles L. Auger, the Rev. D. S. Hamilton, Dr. Walter B. Johnson, the Rev. Dean William McNulty, Samuel M'Collom, Captain Charles Reynolds, the Rev. A. H. Stein, and James Wilson, Jr.

In Baltimore every Jew got back of the appeal, ably assisted by many leading Gentiles whose zeal contributed to the successful result. Julius Levy enlisted the active participation of Baltimore's most prominent citizens. The personnel of his committee included Jacob Epstein, Dr. Harry Friedenwald, Abraham I. Weinberg, Sidney Nyberg, the author, Sigmund B. Sonnenborn, Max Hochschild, Henry Oppenheimer, Hiram W. Friedenwald, Ex-Governor Philip Lee Goldsborough, Benjamin H. Griswold, Jr., Fred G. Boyce, Jr., Charles C. Homer, Jr., William G. Baker, Jr., John R. Bland, Frank A. Furst, J. J. Nelligan and Robert Biggs.

Cardinal Gibbons addressed the following letter to Mr. Epstein:

"The Jewish War Relief Committee has my sincere

wishes for success and warm approval in the campaign about to open for funds. We are saddened by the well authenticated reports of suffering that come from those countries which felt most of the devastating effects of the war and feel the solemn obligation of rendering speedy and generous assistance. I am confident that your committee will bring great comfort to the sufferers of those sorrow-stricken lands."

Another letter of inspiring character was sent by Bishop Murray to Julius Levy, in which he said:

"I sympathize very deeply with the condition of your people in Poland and Eastern Europe. The situation is such that I consider the purpose of your Association to appeal to our entire nation irrespective of race and creed for financial contributory relief, most appropriate and worthy the endorsement of everyone.

"No other people have cared more fully for the needs of their own indigent classes, without calling upon the community at large, than have the Jewish people; nor have any other contributed more generously to the worthy appeals of their fellow citizens of all nationalities.

"Therefore, I endorse most heartily the appeal you are about to make for the alleviation of suffering, as worthy the consideration of all good people everywhere and pray for your success in the full realization of your desire and purpose."

Over $400,000 was obtained before the campaign was half over. By way of comparison, it might be noted that Baltimore, in Jewish drives along traditional, restricted lines, had yielded, according to William Levy, Treasurer, a total of $174,000 from December, 1914, to December, 1916.

The Community Chest of Cleveland at the request of Charles Eisenman, included the Jewish Relief in its budget to the extent of $300,000.

With David A. Brown as our sponsor, Detroit allotted $350,000 from its patriotic fund.

The portrait of a chubby-faced American boy carried a message of cheer and comfort to the homeless starving children in Europe as one of the by-products of the Oklahoma campaign. The picture was that of Louis Halsell of Oklahoma City.

The father, O. D. Halsell, one of the leading wholesale merchants of that city, sent this letter with his contribution: "As I was writing the enclosed check, I noticed the picture of my baby boy Louis on the label of a package of coffee on my desk. I compared his happy, rosy countenance with the gaunt, drawn faces of the pitiful little war orphans whose pictures I had seen. The thought came to me that the picture of this contented little American boy appearing on our "Louis Brand" groceries if sent abroad might do much to cheer the hearts of children who see only the haggard faces of other hungry victims like themselves." So a sizable quantity of foodstuffs bearing little Louis' picture was sent to the children abroad to acquaint them with a typical American boy.

The country was being organized by leaps and bounds. From prominent men in hundreds of cities came letters volunteering service. Among those enlisting were: Leon Goodman, Lynchburg; Adolph Schwartz, El Paso; Charles J. Haase, Memphis; L. I. Waxelbaum, Macon; S. J. Anathan, Steubenville; Morris Bart, Knoxville; Simon Linz, Dallas; Morris Adler, Birmingham; Leon Schwartz, Mobile; Dan Daniel, Little Rock; Joseph Redlick, Bakersfield, Cal.; Simon J. Lubin, Sacramento; Max Levy, Stockton; Hyman Isaacs, Leadville, Col.; Morton J. Luchs, Washington, D. C.; Max Sklovsky, Moline, Ill.; Charles Polakoff, Buffalo; Sydney Pritz, Cincinnati; Albert Lieberman, Philadelphia and E. J. Goodman of Columbus.

In Duluth a negro newsboy turned over the entire proceeds of his week's work to H. Y. Joseph for the

Jewish Relief, because he had heard that Julius Rosenwald was interested. When the boy was asked how he knew Mr. Rosenwald, he replied: "Ever since I was a little baby we always had two pictures in our house; one was Abraham Lincoln and the other Julius Rosenwald. My father said they were the best friends we colored folks ever had."

CHAPTER X

Generosity's Flood Gates Widen

Peace brings need for renewed efforts—Proclamations from the governors of many states—Louisiana, Virginia and South Carolina outdo themselves—A model report from Texas—The Governor of Arkansas makes a personal tour—The states bordering the Ohio River in friendly rivalry—Help extended by Jew and Gentile from South Dakota to Florida—The "simple wooden hut" of Omaha.

It is unnecessary to attempt to portray the conditions that the dawn of peace revealed in fevered Europe. Fortunately the end of the war brought the removal of all restrictions on shipments of food and clothing. The sailing of the two steamships, the "Westward-Ho" and the "Pensacola" was immortalized by Dr. Frank Crane in a characteristic article entitled, "The Jews' Two Ships." George Ade contributed a "Fableless Fable," and Montague Glass prepared a pamphlet in which Potash and Perlmutter effectively pleaded our cause.* No effort was spared to speed to the now opened gates of Europe the last ounce of food that the last dollar could buy. (Just as, alas, no effort on the part of many Americans is spared today to close our own gates against the very people we gave our millions to aid.)

Only a few cities failed to join in the non-sectarian movement. Boston, which made its appeal before the new method was adopted, obviously could not hold a second campaign for at least a year. That city, in an exclusively Jewish canvass, raised approximately $400,000. Louis E. Kirstein was chairman. Several non-Jews, without solicitation, sent in substantial contributions and a distinguished group volunteered aid. Among them was the then Lieutenant-Governor of Massachusetts—Calvin Coolidge.

Louisiana, with Dr. Emil W. Leipziger at the head of our organization, enriched the fund with $450,000.

*Appendix.

Charles Rosen, Chairman for New Orleans reported about half of this sum. Mayor Martin Behrman was exceedingly active in the work and among his associates were Charles Weinberger, E. V. Benjamin, Julius Goldman, Harris Hyman, Sam Bonart, Sylvan Newberger and fifty other notable citizens. The general citizenry was aroused by a proclamation of Governor Ruffin F. Pleasant. "In this time of grievous needs on the part of the three million of Jews," he said, "I urge every true-hearted citizen of this State, regardless of race or creed, to join in this, the noblest of all humanitarian efforts—the relief of the perishing and the helpless." Under the leadership of the Rev. Jasper K. Smith, a Methodist Minister, Shreveport, with a population of thirty-five thousand, subscribed $50,000. Excellent co-operation was given the State Chairman by Rabbi Harold F. Reinhart and Herman Moyse in Baton Rouge; Ben Weil, Alexandria; Herbert Rosenheim in Monroe and Lazarus Kling in New Iberia.

A statement which attracted great attention in the Georgia appeal was issued by Bishop Warren A. Candler, who, enclosing his personal check, urged Jew and Christian alike to contribute. In Columbus, Ga. the local committee consisted of Dr. F. L. Rosenthal, L. Loewenherz and Morris Loeb. Plans were prepared to launch a big campaign for $20,000. Within five days this amount was over-subscribed. From Athens came a check for $91 subscribed by the children of the Baptist Tabernacle.

A strong committee of enthusiastic men and women had been mobilized in Virginia by State Chairman Moe Levy of Norfolk. Among the first of the Virginia communities to respond was Richmond. The local Chairman was A. L. Strauss, and the Honorary Chairman, Philip Whitlock. The liberal response from Richmond was due chiefly to the excellent co-operation of Rabbi Edward M. Calisch and the following committee: Samuel Rosendorf,

S. O. Lindeman, H. S. Binswanger, L. Z. Morris, I. Lichtenstein, Sydney L. Stern, Milton J. Strauss, W. H. Schwarzchild and Jacob Lovenstein. The feature of this campaign was a large Orthodox meeting at which Charles Zunser of New York City delivered an impassioned appeal in Yiddish.

Norfolk prepared quickly to answer the challenge of Richmond. The city was carefully divided into districts, each in charge of a captain, who had under him twenty expert canvassers. Rabbi Louis D. Mendoza addressed mass meetings all over the city. Every Christian clergyman urged the members of his congregations to subscribe. Mrs. Marie Thom, a non-Jewess, was the first to send in a check for $1,000. She repeated this contribution on several subsequent occasions. In rapid succession, Newport News, Petersburg, Roanoke and scores of other Virginia communities followed the generosity of the larger cities.

When the last campaign was held in Kansas, the response was $15,000. The non-Sectarian appeal brought $114,000 as our share, in a joint drive with the Near East Relief. The State Chairman in this memorable effort was Henry Wallenstein of Wichita. Charles Dillon served as Associate Chairman, and Gifford Booth, State Director. Governor Arthur Capper took a deep personal interest in the cause. Two other Kansans who gave wholeheartedly of their money, effort and influence were Henry J. Allen and William Allen White.

The quota of South Carolina had been set at $50,000. In the previous effort $16,000 was the total contribution. And now under the resourceful leadership of August Kohn of Columbia the state turned in $138,000. The lieutenants in this brilliant work were Montague Triest, L. Rothschild, Max Fass, Joseph Spigel, Louis Price, Joseph R. Freifeld, Joseph Hepler, Ben M. Webber and LeRoy N. Pinkussohn. At a mass meeting held in Charleston,

Governor Robert A. Cooper addressed a capacity audience. Louis M. Shimel told of conditions abroad and he was followed by George W. Williams and Colonel James Armstrong who urged the people to their unprecedented response.

One of the finest campaigns was staged in Arkansas. Ike Kempner of Little Rock set out to obtain $100,000, a mammoth sum for his State, which the year before had subscribed $45,365. This occasion introduced to American Jewry, Earle W. Hodges who became the State organizer. Under his direction, not only Arkansas but California and Colorado and several other States raised maximum amounts. Governor Charles H. Brough supported the work of Mr. Kempner and his associates to the extent of personally touring the State and delivering powerful appeals. The campaign also brought into prominence Rabbi Emanuel J. Jack of Little Rock, M. L. Altheimer, Gus Blass, Charles T. Abeles, I. H. Nakdimen, Harold Bluthenthal, Hon. Simon Bloom, Louis Heilbron, David Solomon, B. Seelig, Adolph Felsenthal, M. Schwartz, N. A. Adler, Dan Daniel and Phil Levy.

The organization of so vast a territory as Texas took courage. J. K. Hexter, one of the leading citizens of Dallas, accepted the leadership of the task. The Dallas Committee was headed by Gus W. Thomason, a prominent merchant. R. H. Stewart, president of the City National Bank, was State Treasurer. Other members of the Texas committee included Alex Sanger, A. Eberstadt, Rabbi Samuel Rosinger, Joe Hirsch, Louis Cerf, Adolph Schwartz, G. Zork, William Epstein, Oscar Berman, Jesse D. Oppenheimer, A. H. Halff and Morris Stern.

The goal was reached in record time. Four hundred and fifty thousand dollars was raised as against $123,979 the year before. From Beaumont $23,000 was reported by J. H. Gaddy, which was exactly one thousand

per cent. more than had been raised in the previous effort. Galveston was also in the forefront. Rabbi Henry Cohen had on his committee the following leading citizens: I. H. Kempner, Vice-Chairman, George Sealy, Treasurer, Charles Fowler, Robert I. Cohen, Postmaster E. R. Cheesborough, B. E. Harriss, Jules Block, Ed. Lasker, Frank Allen, R. Lee Kempner, S. I. Miller, and John Neethe.

"I call upon our people to organize in every city, town, village, and rural district," proclaimed Governor William P. Hobby, of Texas, "so that an aggressive and vigorous campaign will be conducted for the relief of the suffering Jews in those sections where they have been the innocent victims of a ruthless war."

President J. S. Rice, of the Union National Bank of Houston, accepted the Treasurership for his city, and he personally paid for a series of display advertisements in the various newspapers, urging the people to help "in the name of humanity, and in the broader brotherhood of man." Other members of the Houston Committee were: Abe M. Levy, Chairman, Dave Strauss, Vice-Chairman, A. S. Cleveland, Will C. Hogg, C. Mendelsohn, A. A. Bath, S. F. Carter, I. Keller, Leonard Wertheim, Denton Cooley, Mayer Wagner, T. H. Donoghue, H. S. Fox, Jr., John T. Scott, Robert Wiel, R. M. Farrar and John R. Young.

Fort Worth Jewry headed by U. M. Simon and Rabbi Harry A. Merfeld, built up one of the best campaign organizations ever established in that city. After the Texas campaign was over, J. K. Hexter, State Chairman, sent the following report to headquarters:

"Now that the Texas campaign has closed, and the Jews of the State have made good, I feel, for the purpose of furnishing an example to the other states, that a report should be made to your office:

"On the arrival of S. J. Keiser, field director

from the National headquarters, here in March, we accepted a voluntary quota of $200,000, an amount far in excess of a per capita quota based upon our Jewish population of twenty thousand. The thought of the committee was to aim high and let Texas lead the way, not only to its own credit, but as a concrete evidence of the desire of the Jew to do his duty and respond to the call of the distressed. Commercial conditions here were no better than elsewhere, but the hearts of our people fully awakened to the requirement for liberal donations. What has been done here can be done everywhere, for the Texas Jew is no better than his fellows elsewhere. I therefore trust the following survey of our accomplishments will prove a stimulation to other states to do their share as we have done ours.

"When one considers that the drive was inaugurated simultaneously throughout Texas, and that the local quotas were reached in practically every instance, the very magnitude of the success of the campaign and the generous heartedness of our people can be realized.

"The appeal opened in Dallas three nights previous to the official opening at the services of Temple Emanu-El, where more than $27,000 was subscribed, following Dr. David Lefkowitz's stirring address.

"The stimulating effect throughout the state of this triumphal beginning was indeed great. The other communities, moved by the generosity of the Dallas Jews and the momentum which the drive had received, followed with proportionate success. The untiring efforts of the local rabbis, combined with the energetic and willing co-operation of the local chairmen and leaders in every case, brought the people the realization of the urgent necessity for immediate funds. The response was big. Particularly grateful are we to Rabbi David Lefkowitz of Dallas; Henry Cohen of Galveston; Sidney T. Tedesche of San

Antonio; David Goldberg of Wichita Falls; Samuel Rosinger of Beaumont; A. E. Abramowitz of Fort Smith and Martin Zielonka of El Paso, for extending their efforts beyond their own communities and making appeals elsewhere in the State.

"Texas was one of the first states in 1921 to come to the assistance of our stricken people. Louis Marshall wired me: 'I cannot escape the conviction that upon what Texas does depends the success of the entire drive in America, and how many of our brethren will be saved.' We have proven that the Jews of Texas will respond.

"On behalf of the State and local committees, accept our thanks for the opportunity given us to lead the way and prove to the world at large that the Jew of America is ever ready to respond to the call of distress. It has been a most valued privilege to do this; and personally I am proud of my fellow-citizens of Texas."

A remarkable record was attained by the sparsely settled State of Arizona. Prior to this campaign, its entire subscription to the Jewish Relief Fund totalled $1,500. We again combined with the Near East Relief. The help of David Goldberg, Albert Steinfeld, Barnett E. Marks, and S. B. Goldman was enlisted. The total amount raised was $110,000, of which fifty per cent. went to the Jewish Relief Fund. To Cleveland H. Dodge, of the Phelps Dodge Corporation, who aided tremendously in this effort, notable credit is due.

A telegram from Michael Bamberger of Indianapolis brought the news that his State was ready.

Governor James P. Goodrich of Indiana officially appealed for contributions in these words:

"The Jew has contributed in a substantial way to the advancement and prosperity of all the nations of the earth, and no people have been more patriotic, more liberty-loving. He has fought under the flag of every nation in the name

of liberty and justice for all mankind. Thousands of Jews gave their lives in the cause for which we fought, and those who remained at home responded with fine patriotism and devotion to every call. The American Jewish Relief Committee is devoting all of its energy and every dollar of its funds towards relieving misery and distress wherever found, without regard to nationality or religious creed, in the war-ravaged countries of the old world. Today, over three million helpless souls, old men and women and children, are actually starving to death, and nothing can save them except the generosity of the American people."

Leading Jews from all over Indiana travelled to Indianapolis for a statewide conference. Albert M. Rosenthal was elected Campaign Chairman by acclamation. The quota of $600,000 was accepted and eventually raised. Samuel E. Rauh served as State Chairman in this and every subsequent appeal. Sol. S. Kiser became State Treasurer. A representative State Committee consisted of Jonas Schloss, Alex Hirsch, I. Kronenberger, Lee Joseph, L. Bishoff, Joseph Hess, Philip Hurwich, Silas Ichenhauser, I. Weil, William Feder, Louis H. Glueck, Rabbi Morris M. Feuerlicht, Henry Rosenthal, Philip Adler and I. D. Straus.

Michigan enthusiastically organized. No campaign was necessary in Detroit, because of its Patriotic Fund, which gave us generous appropriations. Grand Rapids was the first city to reach its goal; $25,000 was the quota and Chairman Meyer S. May guaranteed to raise it. Almost the full amount was obtained at an opening mass meeting in Temple Emanu-El where eloquent addresses were delivered by Fred M. Butzel, State Chairman, Professor Leo Sharfman of Michigan University and Rabbi Waterman. Kalamazoo, Saginaw and Lansing joined in quick succession, and gave of their best efforts.

Preliminary work in Tennessee bore splendid fruit.

One of the largest and most productive meetings was held in Memphis at the Children of Israel Temple. Addresses were made by Bishop W. F. Murrah, the Rev. N. Cox, the Rev. C. H. Williamson, George R. James, Rabbi Henry R. Gold and Rabbi W. H. Fineshriber. The appeal was delivered by Dr. Leon Harrison of St. Louis. In Chattanooga the leader was D. B. Loveman, who had the assistance of Sam C. Webber, Sidney Marks, Milton B. Ochs, Emil Wassman, Nate N. Silverman and others. Mr. Marks, while out soliciting, was stopped on the street by two little girls of about eight years of age. "Are you the Jewish Relief man?" they asked. When he replied in the affirmative they continued, "Mr. Marks, we have been saving up our pennies for over a year to buy father and mother a wedding anniversary present, but we have decided that our present to them will be given to the poor children far away who are hungry. We have told mother and father that we are going to give the poor unhappy Jewish children our pennies, so please take our money." The children's gift was fourteen dollars.

Governor A. H. Roberts appealed to his citizenship. Among the prominent workers were Joseph Newburger, Hardwig Peres and Harold Bluthenthal of Memphis; Lee J. Loventhal of Nashville; Morris Bart of Knoxville. Several hundred dollars additional were obtained by the auction sale of posters autographed by Governor Roberts.

Governor A. O. Stanley, of Kentucky, eloquently urged the people of his State to respond to the cry of Jewish distress as soon as our State Chairman, Colonel Fred Levy of Louisville, announced that his forces were ready to go into action. Weeks previous, Colonel Levy with Rabbi Joseph Rauch had toured the State by automobile organizing every city, town and hamlet. The personnel of the executive committee strikingly illustrates the

broad sympathy of Kentucky. Among his colleagues we find the names of Cyrus L. Adler, Emil Tachau, Lewis Atwood, Lewis Humphrey, Alfred Brandeis, P. J. Hanlon, R. G. Knott, Charles Mengel, J. E. Moses, George Norton, Will S. Speed, A. P. Winkler, Joseph Sabel, J. D. Woldow, R. W. Bingham, Leonard Hewett, Dr. I. N. Bloom, Sam Hass, William Heyburn, A. T. Hert, M. Switow, Marion Taylor, Ed. Sachs, Leon Scher, I. W. Bernheim, Judge Alex Humphrey, John W. Barr, Jr., Charles F. Huhleim, Charles F. Grainger, Mayor George Weissinger Smith, Benjamin Strauss, Fred M. Sackett, Alfred Seligman, and C. A. Segner.

Campaign Director Charles W. Morris devised many unique features to attract attention to the campaign. The gas and electric light company of Louisville enclosed a slip in the thousands of their monthly bills asking the consumers to give liberally to the Jewish Relief fund; the electric light company also donated a powerful electric sign which every night flashed our message to thousands of pedestrians on the principal streets. Even Government buildings were utilized, and a huge campaign sign covered almost the entire length of the Post Office. Every ward in Louisville was in charge of a "colonel," four captains and five lieutenants.

At the opening dinner the principal address was delivered by Julius Rosenwald, and his earnest appeal was capably seconded by Dr. Nathan Krass of New York, who was at one time a resident of Owensboro. Other speakers were Rabbi Rauch, Benjamin S. Washer and Cyrus L. Adler. The Louisville Ministerial Association, headed by William F. Whele stood behind the drive. The co-operation of the non-Jews in Louisville is summed up in the words of Judge R. W. Bingham, who said, "Thank God for the opportunity to do something for the people to whom my good friend Stanley Sloss belonged."

The rest of the State was organized as thoroughly as Louisville. Lexington, and the "Blue Grass" region in charge of Jonas Weil, his son Herschel Weil assisted by David Ades, Sim Weil, Jay D. Weil and Harry Klein responded with over $25,000. The women of Frankfort, under the leadership of Mrs. Archie Poole, did more than their share.

Among the prominent Kentucky workers were Henry Frankel, Hopkinsville; Desha Breckenridge, Lexington; Lee Birk, Owensboro; Judge J. N. Benton, Winchester.

Frankfort turned in $1,700. Scott County, under Mrs. Josephine G. Marks' direction made a splendid showing. When the campaign was concluded, the Committee discovered that it had accomplished the seemingly impossible—$250,000 subscribed, Louisville giving $130,000. The year previous the entire State had contributed $47,496.

One of the prize stories of the campaign originated in Kentucky. In a small town in the western part of the State, a motion picture exhibitor who had but recently come to America from Russia, donated the use of his small theatre for the display of our reel, entitled "The Suffering of the Jews," which had been prepared by Emanuel Cohen, Editor of *Pathe News*. In his ardent desire to serve, the exhibitor had distributed large quantities of circulars of his own authorship, which read: "Come Tonight and See the Great Moving Picture *'The Suffering of the Jews'—and Six Other Enjoyable Acts.*"

South Dakota followed Kentucky. Although the Jewish population is negligible, we appealed to our Committee there to raise $50,000, notwithstanding that the sum total of the previous year was $4,395. Lieutenant Governor W. H. McMaster became State Chairman and W. L. Baker, a prominent non-Jewish banker, accepted the State Treasurership. The leaders in the drive were Louis Kuh of Sioux Falls and Sam Calmenson of Aber-

deen. Others who rendered indispensable service were Samuel Fantle, Charles Fantle, Nathan Light, L. Mankoff, B. F. Meyers, Abe Wilkins, Ben Katz and Joe Livingston. Governor Peter Norbeck issued a campaign letter to the State. And, in the end, South Dakota sent in her $50,000.

Julius Hirschberg of Jacksonville, our Florida Chairman, received unstinted assistance from the united citizenship throughout the State. Dr. J. L. White, Pastor of the First Baptist Church of Miami invited the Jews of his community to join in an evening service dedicated to the campaign. The subject of Dr. White's sermon for the occasion was "A New Day for the Jews and Jerusalem." The minister eloquently pictured the return of the Jews to Palestine which had been freed from Turkish misrule by the British. He declared that the Jewish people would be the lighthouse of the world. He stressed the view that there is only one point of difference between the Jews and Gentiles—both believe in God, but the Jews do not believe in the divinity of Christ. "Even this difference of opinion," said Dr. White, "may fade away in the revelations coming to pass." Isidor Cohen, local chairman, followed the minister, and augmented his plea with an appeal for the starving Jews abroad. The citizens of Tampa, headed by Abe Maas, were the first to round out the quota assigned to them. Pensacola, Key West, St. Petersburg, and every other city and town in Florida gave substantial sums.

Then we heard from Nebraska. Governor S. R. McKelvie had willingly assumed leadership. In Omaha a wooden hut was erected in the court house square, for the headquarters of the Nebraska organization. From this humble structure went out the appeal of three million Jewish war sufferers to the people of the state, and back to it came large sums of money to be converted into food

and clothing. Harry B. Zimman, former Fire Commissioner of Omaha, made this statement:

"There is something symbolic in the fact that a simple wooden hut was our Headquarters. This building which means so little in cost and material value to the Nebraskans would serve as a shelter, welcomed by tears of relief and prayers of thanksgiving, if it were given to any one of the thousands of homeless Jewish families across the seas. In Poland and Russia as many as sixty people are living in a single room. Poverty, not cowardice and unwillingness to work, drives them there. They beg for work that will give them food and shelter. This little house, therefore, shall serve as a symbol of American hospitality and American sympathy."

The little Nebraska hut stood like a friendly omen in the heart of the problems that surrounded us. For our national problem centered on how to bring home to our fellow citizens the indescribable plight of the millions of Jews in Central Europe and Palestine. The time had almost come when words would no longer do. We had to seek other means to help our people create within themselves vivid images of the mental and physical distress abroad. The national office had to present striking and dramatic pictures, that would elicit a quick and generous response. I recall a play entitled "The Eyes of Youth" in which a young woman is enabled to see her future by gazing into a crystal globe. If we had been able to place some such globe before the people of America, where they could see with their own eyes the plight of the starving and the suffering of the unclad, unsheltered victims of a ruthless five-years war, we could have instantly raised untold millions.

The late Rabbi Joseph Krauskopf of Philadelphia once elaborated upon this theme. "I wish," he said, in an impressive tone, "I could make America see what Herbert

Hoover saw among more than 4,000,000 children in Eastern Europe, to whom, to use his own words, 'the term undernourished conveys no proper description of the state in which they exist.' "

Years ago on a winter day, I observed a dog lying on the street, sick and shivering. A lad on his way to school, seeing the suffering little animal, took off his overcoat and covered him, while another boy placed a stick of candy before the poor creature's mouth. The dog was too sick to eat, but he licked the hand which was trying to help him. When our little boys are capable of such kindness and sacrifice toward a suffering dumb beast, what would not their elders do if they were face to face with the millions of suffering human beings—as the American Jewish Relief Committee stood face to face with them?

CHAPTER XI

America Stands Revealed

Colorado efforts directed solely by non-Jews—The touring minister of Arkansas—"Time to Give" in California—Churches and movie actors help throughout the Coast—Ben Selling pledges Portland to surpass itself—The East echoes the generosity of the West—Ohio and New England give with open hands—Philadelphia comes through—Little Joseph Lipshutz and the Curtis Publishing Company join efforts—An unusual wedding gift in Allentown—Philadelphia reveals the spirit of brotherly love—The distinguished service medal for Jewish Relief.

The non-sectarian character of our efforts reached a culmination in Colorado where our campaign rested entirely in the hands of non-Jews. Hon. William E. Sweet, President of the Young Men's Christian Association of Colorado and the present Governor, assumed the leadership, and a more devoted chairman, continually at his desk at State headquarters, could never be found. The promotion of the appeal was committed to Earle W. Hodges, assisted by Walter S. Hopkins, secretary of the state Y. M. C. A. They received hearty co-operation from Samuel E. Kohn, Milton Anfenger, David Harlem, Milton M. Schayer, Dr. W. S. Friedman, Rabbi C. E. H. Kauvar and many other ardent assistants. The result was the unexpected sum of $254,000—of which Denver contributed $162,000. The first subscription was $1,500 from the *Denver Post*.

The campaign enjoyed the unusual services of Rev. John Van Lear of the First Presbyterian Church of Little Rock, who toured much of Colorado's territory. Former Governor Oliver H. Shoup assisted valiantly in marshalling the Rotary Clubs and other civic and commercial organizations.

During the height of the campaign, a man wearing overalls and carrying a lunch-box entered the Denver

headquarters, stopped one of the workers and said: "My wife and I are not Jews but it is our business to see that no children starve if we can help it. Here is $25." This is only one of innumerable examples the people of America gave of their common interest in humanity.

The same spirit of unbounded sympathy pervaded the dinner at the Albany Hotel which opened the Denver drive and set the campaign into high gear. A Presbyterian minister made the opening address, he was followed by Julius Rosenwald, an Episcopalian presided at the organ, a Catholic priest delivered the invocation, and a Baptist pastor pronounced the benediction. Governor Sweet happily declared: "All barriers dividing men and races go down before such distress as is reported from Eastern Europe, and we stand as brothers fighting a common cause under one banner." At a subsequent meeting, City Chairman Samuel E. Kohn said: "The newsboys of Denver have asked to be allowed to contribute. The patients of the National Jewish Hospital have subscribed $200. This is the generosity which makes me proud of my community."

Judge Ira C. Rothgerber was appointed Commander of the army of campaigners and he selected as Colonels: William McPhee, Rabbi W. S. Friedman and E. L. Shultz. In Colorado Springs Henry Sachs and his co-workers achieved a thorough canvass of that community and its neighboring places. Simon Fishman, the only Jewish resident of Kit Carson county, covered the county's entire quota with his personal check for $1,150. From West Colfax, Rabbi Braud reported $1,000 collected from a congregation poor in money but rich in generosity.

Upon the completion of the Colorado campaign, Mr. Hodges assumed direction of the work in California. The State Chairman, Moses A. Gunst of San Francisco, despite physical handicaps attended every meeting and took

active charge of the work, ably supported by his son Morgan A. Gunst. A mammoth clock was set up in one of the principal streets and encircled by an illuminated sign: "Time to Give to the Jewish Relief." The city was flooded with literature; street cars and telegraph poles displayed for days in advance the slogan of the campaign. Mrs. Max C. Sloss and Mrs. I. W. Hellman, Jr. were prominent among the Jewish women in San Francisco to give Chairman Gunst loyal co-operation. The Peoples Relief Committee, headed by H. Koblik, canvassed the workingmen and women. Mayor James Rolph, Jr. and Chief of Police B. A. White gave unfailing assistance.

The collections on the first day totalled $125,000. A contribution of $25,000 came from Edward L. Doheny. Among the workers who rendered conspicuous service were Irving I. Lipsitch, Mortimer and Herbert Fleischhacker, Hugo K. Asher, Alexander Goldstein, Jonas Bloom, Judge M. C. Sloss, Abraham Haas and Alfred I. Esberg. Field Director Hodges induced Governor Brough of Arkansas to repeat his previous service and come to California to address the more important meetings. The eloquence of Otto Irving Wise stimulated the campaign to a great degree.

Los Angeles, under the captaincy of Harry Halderman, a prominent non-Jew, with Louis M. Cole, Louis Isaacs, and their allies at his right hand, began producing immediate results. The work was enlivened with novelties, such as the benefit performance given by a number of screen stars including Tom Mix, Jackie Coogan and Bebe Daniels.

During the rush of the campaign, the young son of one of the workers fell ill. The boy was a lover of motion pictures and an especial admirer of Jackie Coogan. Learning of this, his hero visited the sick room and so hastened the recovery of the child. The grateful father, inspired

by the devotion of the young artist, contributed an additional $500 to the fund.

The Wholesale Dry Goods Association of Los Angeles subscribed $5,000. Mrs. Charlotte Marx donated a clear deed to a city building lot valued at $1,500. "Jewish Relief Sunday" was observed in all of the churches of Los Angeles. Dr. W. L. Dysinger, President of the Church Federation, requested each pastor to carry the message of the appeal to his congregation. "It is in the name of suffering humanity that we make this request," said Dr. Dysinger. The campaign was endorsed by the Federation of Women's Clubs of Los Angeles represented by its President, Mrs. Sydney T. Exely.

Through Simon Lyon, chairman of the Washington committee, permission was obtained from the Navy Department for open air mass meetings at the Mare Island Navy Yard where the appeal was delivered to 60,000 workers. At Berkeley, President Barrows of the University of California addressed enthusiastic audiences.

In Oregon, Ben Selling of Portland pledged $100,000 and within a few weeks $60,000 of it had been remitted to the National Treasury. This sum was more than Portland had subscribed in the two previous years. A committee of women headed by Mrs. Julius Louisson obtained over $12,000. It is related that John N. Davis, a non-Jew of Independence, Oregon, called on Mr. Selling and inquired: "Are you collecting for the Jews in Palestine?" When Mr. Selling replied he was, the man said: "I am a person of moderate means and I have no ready money, but if you can realize anything on this"—and he produced a diamond pin—"I would be very glad to donate it."

Julius C. Lang of Washington telegraphed that Seattle, Tacoma, Spokane and every other community in his State would promptly respond.

Utah joined in the Coast campaign, with Daniel

Alexander of Salt Lake City as chairman. Heber Grant, head of the Mormon Church, obtained substantial subscriptions from the Mormon ranks. Many Utah citizens abstained from one meal a day for a week and gave the savings to the fund. Dr. Adolph Steiner of Salt Lake City rendered notable assistance.

New Mexico, Montana, Wyoming and Nevada made up for their lack of population by their wholehearted willingness to do their share. Wisconsin under the stimulus of Nat Stone, Ed and Max Freschl, Charles Friend, A. L. Saltzstein, Rabbi Charles S. Levi, Oscar Greenwald, Benjamin Poss and E. D. Adler promised to double its quota.

We sent B. R. Thornbury to direct the Oklahoma Campaign which had A. D. Englesman of Oklahoma City as State Chairman. Over $55,000 was added to the National fund. The conspicuous workers included Governor J. B. A. Robertson, Emil Offenbacher, Julius Livingston, D. R. Travis and Rabbi Chas. B. Latz of Tulsa; Leon Levy and Rabbi Joseph Blatt of Oklahoma City and Louis Berlowitz of McAllister.

Our field men were rapidly covering the entire country. In Cincinnati our chairman was Maurice Joseph and among his associates were Senator Alfred M. Cohen, Oscar Berman, J. Walter Freiberg, Ralph W. Mack, S. Marcus Fechheimer and Sydney Pritz. The quota of this city, was subscribed by the Community Chest. Down in Middletown, Ohio prominent men and women sold newspapers on the street and in a few hours netted $1200. Mrs. J. M. Iseminger and Louis Schomer purchased the first copies at $500 each.

Turning Eastward, we find Colonel Isaac M. Ullman mobilizing his forces in Connecticut with the assistance of Charles H. Shapiro of Bridgeport, Abram Spelke of Stamford, Myer Cohen of Greenwich and Isadore Wise of

Hartford. In Rhode Island, Colonel Harry Cutler, undertook the responsibility of the State organization. Mr. and Mrs. Archibald Silverman, Henry Friedman, D. Gus Schneider, A. Boyman, Joseph Samuels, H. J. Leon and Max Levy gave sterling aid. Superintendent of Schools Frank O. Drake of Pawtucket, authorized the pupils to circularize the endorsement of Governor Beeckman. In Newport Mayor Mahoney auctioned a barrel of sugar during the height of the shortage and realized $500. Woonsocket doubled its assessment of $16,000 under the captaincy of Arthur I. Darman.

New Hampshire, Maine, Vermont and Massachusetts united in a New England campaign under the direction of the New England Bureau (with headquarters in Boston) of which Louis E. Kirstein and Julius Eisemann were the moving forces. Edward M. Chase of Manchester pledged the full quota for New Hampshire.

Nowhere was the response more impressive than in Pennsylvania. We divided our canvass in four sections—the Eastern with Philadelphia for headquarters, the Western with Pittsburgh, the Southern with Harrisburg and the Northern with Wilkes-Barre. Dr. Cyrus Adler and Jacob D. Lit headed the Eastern section, Irving F. Lehman the Western, David Kaufman the Southern, and J. K. Weitzenkorn the Northern.

At a meeting in the Bellevue-Stratford Hotel, Philadelphia, a thousand women and girls, all of them volunteers, pledged themselves to abstain from luxuries in behalf of the famine-stricken children. Mrs. Jerome J. Loucheim and Mrs. Frank A. Pfaelzer guided this army of self-denying workers. Philadelphia, true to its name, established a new record in brotherly love. The credit of leadership goes to Albert M. Greenfield and his resourceful associates Jules E. Mastbaum, Jacob D. Lit, Horace Stern now of the Court of Common Pleas, Louis Wolf, Mor-

ris Wolf, Judge William M. Lewis, Colonel Samuel D. Lit, Alfred W. Fleisher, Lessing Rosenwald, Ellis A. Gimbel, Joseph N. Snellenburg, Jacob L. Langsdorf, David Philipps, Oscar J. Bamberger, David Berg, Henry Ferberger, Justin P. Allman, Samuel Bayuk and scores of others. A committee of distinguished lawyers headed by Judge Henry M. Wessel and including George Wharton Pepper, now United States Senator, made a complete canvass of the legal profession. Judge Wessel has since died, a great loss to his community.

Little Joseph Lipschutz, a ten year old newsboy, horribly crippled when a baby in a Polish pogrom, became one of Philadelphia's romantic figures. When the women of the South Philadelphia division erected a booth at Sixth and South Streets, Joe set about to collect funds. In two days he turned in $190 gathered from his newspaper customers and the children in the neighborhood. Trundling about in his wheel-chair, little Joe embodied both the suffering of the victims in the land he had come from and the liberality of the land that was now extending its saving hand.

The campaign profited from an advisory board of leading non-Jews, including John Wanamaker, E. T. Stotesbury, Samuel B. Vauclain and Edward Bok. The Curtis Publishing Company was one of the many contributors in the $10,000 group. The enthusiasm of Philadelphia rapidly infected the remainder of Pennsylvania, no doubt due in part to the generous columns the Philadelphia papers devoted to the story of the work.

Mayor John R. Loftus of Scranton called upon his community to follow in the footsteps of Philadelphia. Bishop M. J. Hoban, Rev. John Hammond, Col. L. A. Watres, P. J. Casey and other prominent men echoed his call. And the leading Jews of Scranton enlisted to a man. The drive was opened by an address by Judge

Seligman J. Straus at the Hotel Casey and in the forefront among the workers were Albert N. Kramer, Meyer Davidow, I. E. Oppenheim, Rudolph Goldsmith and Isadore Krotosky.

In a generous rivalry, Wilkes-Barre enlisted J. K. Weitzenkorn and called upon its representative citizens to help outdo its neighboring city. F. M. Kirby of the Woolworth Company immediately subscribed $1,500 and gave generously of his time and person as well. Abraham Salzburg, a leading member of the bar, addressed numerous public gatherings; and F. L. Wormser, S. Goldman, Albert Kaufman and Harry R. Hirshowitz spent every effort to reach the goal. Wilkes-Barre in fact filled her quota in exactly one week.

Throughout Pennsylvania the spirit of Philadelphia prevailed. Not one important city or town in the state failed to help.

One morning, during the height of the drive, Charles Kline of Allentown walked into the national office in New York city and deposited $2,500 in Liberty Bonds as a contribution in honor of his silver wedding. Allentown had completed its campaign a few days before and Mr. Kline's donation was entirely supplemental. "I came to New York to buy an anniversary present for my wife," Mr. Kline told me. "I planned to spend $100 for each year of our married life. But we have been considering and our hearts tell us that the best present we could buy would be a receipt for this money from your committee. It will bring us the greatest happiness to give comfort to those who have only unhappiness."

Harrisburg, Reading, Williamsport, York, Bethlehem and many other cities promptly reported their successes. Through the work of Mal H. Neuwahl, Isaiah Scheeline and Rabbi Moses J. S. Abels, Altoona raised $30,000. And in every community sectarianism was cast aside,

obliterated by the spirit of such resolutions as the following:

> "RESOLVED—that, We, the Ministerial Association of Apollo, Pennsylvania, do hereby express our hearty endorsement of the Jewish Relief Campaign, and that we urge upon the members of our churches and the people of the community a large and generous response to the appeal in behalf of these needy brethren across the sea. RESOLVED, further, that this resolution be read in each of our churches on the Sunday preceding the campaign for the raising of funds."

The achievement of Pittsburgh towers in liberality above every other fund-raising of its kind in this country. The astonishing sum of $1,100,000 was raised in this city and its neighboring towns; and almost one-half of this money came from non-Jews. Other high decimal figures could be mentioned in connection with scores of Pennsylvania communities, practically every one of which oversubscribed its quota. Pennsylvania generosity as a whole was responsible for sending on this occasion about two and one-quarter million dollars to the stricken Jews of Europe.

I cannot forebear noting the names of a few of the captains who so nobly served God and humanity: Harry Slutzker and Benjamin Cohn of Altoona; William Horwitz, Butler; A. W. Wolson, Chester; Philip Hanauer and Isador Sobel, Erie; Abraham Cohen of Johnstown; Dr. Isidore Rosenthal, Lancaster; Max Silberman, Lebanon; Henry Friedman, McKeesport; Marcus Feuchtwanger, New Castle; S. M. Rosenthal, Oil City; Sol Rosenbloom, Hon. Josiah Cohen, Marcus Rauh, Maurice Falk, A. J. Sunstein [one of the most efficient treasurers in the country], Pittsburgh; Philip Newman and A. L. Light, Punxsutawney; Dr. Julius H. Comroe, York; Henry N. Goldenberg, Williamsport; Max Hess, Allentown; Max Solomon, Beaver; L. Trachtenberg, Coatesville; Max Friedlander, Hazleton; J. R. Einstein, Kittanning; J. Rosenbaum, Uniontown; Louis Sternberger, Bradford; Henry Fried-

man, McKeesport, and Emanuel Myerhoff, Pottstown.

The heart of Christendom had gone out to the Jews. In city after city campaigns for funds to supply food, clothing and shelter for the stricken of Israel found generous and wholehearted support among Christian churches and Christian people. This is, as some one has finely said, not merely an expression of the spirit of brotherliness which permeates Christianity and Judaism alike, but it is in some measure an expression of the will of Christendom to right part of the wrongs which Jews have always suffered as Jews, which Jews suffer even today because they have the fortitude under God to remain true to their precious heritage.

So magnificent was the co-operation of distinguished non-Jews throughout the country that the American Jewish Relief Committee sought a token to express in some degree its appreciation for their unstinted service. At the suggestion of August Kohn of South Carolina, a medal in copper was struck, and its recipients were limited to non-Jews. Designed by J. Kilenyi, the Argentine sculptor, its obverse side bears the inscription, *"When Humanity Called, You Responded Nobly."* The committee selected this legend, submitted by Lionel Weil of North Carolina, from over one hundred and seventy-five suggestions, all happily exalting the brotherhood which underlay this exceptional episode in the history of Christian and Jew.

In awarding the medal the qualifications were set so high that but eighty-seven were distributed throughout the United States. One recipient wrote to the committee, "I regard this medal as a most priceless heritage which I shall pass down to my children's children." True, its intrinsic worth is negligible, but it symbolizes the gratitude and affection of three millions of Jews in America and the blessings of additional millions in Europe. No jewel in the world could surpass its spiritual value.

CHAPTER XII

Another Goal Crossed

The non-sectarian appeal is carried to Canada—Brazil, Argentine and Cuba in a pan-American effort. New York City produces its second $5,000,000. The generosity of George F. Johnson—New York State breaks a few records—The entire citizenship of Chicago unites in giving over $2,000,000—Louis Marshall and Cyrus Adler return from the Peace Conference—Three and one-half million children starving—Herbert Hoover: "I would rather implant the American flag in the hearts of the children of Europe than on all the battleships of the world."

Even without the inspiration of success, the sheer momentum of our work would have carried it to Canada. As it was, confidence and fervor impelled us to expand the campaign from a national to a continental scope.

We began with Toronto. Upon Leo Frankel of that city was imposed the task of raising $200,000, and the story of his achievement served to inspire every other city in the Dominion. In order that he might participate, he was compelled to forego a trip with his wife to Florida; and although Mrs. Frankel was in the shadow of a fatal illness, she bravely elected to suffer the rigors of the Canadian winter that her husband might serve in the Jewish cause.

Sir William Mulock served as the Honorary Chairman in Toronto, and his associates were: The Right Rev. Bishop James F. Sweeney, Archbishop Neil McNeil, Hon. E. C. Drury, His Worship, Mayor Church, Hon. Justice W. R. Riddell, Colonel Noel Marshall, Hon. G. Howard Ferguson, Hartley H. Dewart, M. P. P., John J. O'Neil, M. P. P. Of the Toronto Executive Committee, Leo Frankel was Chairman; Charles Draimin, Vice Chairman; Edmund Scheuer, Treasurer; Elias Pullan, Associate Treasurer; Joseph Singer, Secretary; Joseph E. Atkinson, E. R. C. Clarkson, K. J. Dunston and H. H. Williams, associates. The Campaign Committee comprised Julius

Eiseman, Chairman, Arthur Cohen, Secretary, and Percy Hermant, M. Goldstick and N. L. Nathanson.

Expressing the spirit of these men, I have before me a letter from one of Canada's leading financiers, Sir Edmund Walker, President of the Canadian Bank of Commerce (now deceased) in which he wrote: "It was a very great privilege to be allowed to act as Honorary Treasurer in Toronto of the Jewish Relief Committee. Among the many duties of this kind which I was happily allowed to perform in connection with the war, nothing touched me closer than this world-wide effort to save life in Eastern Europe."

The Dominion daily papers carried large display advertisements contributed by department stores and other business organizations. The *Toronto Daily Telegram* and the *Toronto Globe* gave generous attention to the needs of the campaign. Miles Goldberg of the New York office was in charge of the operations.

A few months later, Montreal held its campaign for $300,000 and a great share of the creditable results were due to the chairman, Sir Mortimer Davis and his co-workers Lyon Cohen, Nathan Sloves, Samuel Guttman, M. Lavut, Rabbi H. Cohen, Rabbi Herman Abramowitz, David S. Friedman, Mark Workman and Edgar M. Berliner.

In Guelph, the work was conspicuously advanced through the efforts of its treasurer, J. M. Duff of the Canadian Bank of Commerce. In Hamilton, Sir John Gibson, Honorary Chairman, Mayor Booker, Honorary Vice Chairman, David Sweet, Chairman and Russel T. Kelley, Vice Chairman, set out to raise $50,000, and to them and N. Brick and M. Levy must go a great share of the credit for the final achievement. The sympathy of the citizens of Hamilton is accurately reflected in the following editorial from the *Hamilton Spectator:*

"Misplaced religious zeal has unquestionably done much in the minds of the generality of Christians to foster antipathy against the sons of Israel. The fact that Christ himself was a Jew, and that most of the original disciples were Jews, is forgotten and ignored. Somehow, the average Christian is too apt to think of Judas Iscariot and the howling mob who cried 'Crucify!' rather than of that faithful band of Galileans to whom we owe the preservation of the Divine message.

"It has taken nineteen centuries for the world to progress to the stage where the Jews may ask aid, with the assurance of hope, from their Christian brethren. . . . An appeal has become necessary to the great heart of humanity."

The people of Bradford gave $10,000, partly due to the helpful financing of T. Meyers. Winnipeg was fortunate in its leadership of Max Steinkopf, Max Mains, Marcus Hyman and Rabbi Herbert J. Samuel, and took but 12 days to gather its assessment.

One of the many touching incidents in the Vancouver activities was a May Day party given by the small daughter of James Leyland, chairman of the Men's Brotherhood of the First Congregational Church. The children brought money to the relief fund out of their own little allowances and Connie Leyland, as Queen of the May, turned over to the chairman the sum of $9. Mayor R. H. Gale was Chairman, Max H. Grossman, Vice Chairman, Joseph F. Morris, Treasurer and E. R. Sugarman, Secretary. Ottawa headed by Archie Freiman and his resourceful wife set out to raise and obtained $30,000. From East to West, Canadian Jewry rose fully to their duty, they received the cheerful universal aid of their fellow-citizens, and in all Canada contributed on this occasion over a million dollars.

The National Office conducted a successful mail solici-

tation in Brazil, Argentine and other South American countries, which, during the period of three and one-half years, gave the substantial sum of $228,925.

Even in far off Johannesburg, South Africa, generous sums were raised by Percy Cowen and his committee known as the United South African Jewish Relief Reconstruction and Orphans Fund.

We called in turn upon Cuba and Porto Rico. Adolph Grant Wolf, Associate Justice of the Supreme Court of Porto Rico, son of the beloved Simon Wolf, was of able assistance in preparing for the work. Frank Steinhart of Havana, one of Cuba's most influential citizens, captained our cause in that island, and with the support of Charles Berkowitz, S. S. Friedlein, Maurice Schecter and J. Steinberg a substantial sum was raised. This was the more noteworthy because the Jewish community of Cuba was at this time burdened with several hundred Jewish refugees from Europe.

Again the Jews of New York were called upon to raise $5,000,000. Headquarters were established in the Hotel Biltmore and Dr. I. Edwin Goldwasser consented to serve as director, with Felix M. Warburg, chairman.

At the opening dinner, on December 8th, 1918, Louis Marshall delivered the principal address: "The time has come," he said, "when it is our duty not only to give bread to the hungry and to clothe the naked, but to help our people become reconstructed, to be put on their feet and made self-supporting and useful members of the community." The response to this appeal alone approached $1,000,000.

E. F. Albee donated the Palace Theatre for a midnight performance. The boxes sold at $1,000 each. The ever-dependable Al Jolson, as master of ceremonies, stepped before the curtain and addressed the capacity

audience as, "Ladies and Gentiles!" From that moment, the program was an assured success.

The Orthodox Jewish Congregations collected large sums and the Peoples Relief Committee enlisted the help of thousands in the needle industry. Every Jew in New York was urged to give assistance to his stricken brethren. Speakers were continually touring the city and exhorting the people from street corners and in public places day and night.

Many prominent Gentiles proffered their services besides making liberal contributions. George W. Wickersham, Morgan J. O'Brien, Clarence Mackay, George Gordon Battle and Miss Elisabeth Marbury were prominent among these volunteers. At one notable meeting, with Mr. Warburg in the chair, fruitful addresses were made by Henry M. Toch, Philip J. Goodhart, Carl H. Pforzheimer, Harry Glenby, Henry A. Dix, Max Landay, Ben Altheimer and Joseph Durst. Every heart was united in an ambition to serve.

Continuous and unvarying cablegrams from Central and Eastern Europe chronicled the deadly advance of starvation. Food for mothers, milk for babies failed, and there was little shelter for anyone. Never in human history was a situation more pitiful and never was an appeal less to be denied. Daily meetings were held at the Biltmore Hotel where the reports of the need abroad were interposed between the reports of the efforts to meet it.

New York State took up the work where the metropolis left off. Records were broken in Binghamton and Broome County. Dr. Stephen S. Wise delivered the principal address at a crowded mass meeting there, with Harry Rubin in the chair. Rather fearfully the ambitious goal of $30,000 was set for this community. At the conclusion of Dr. Wise's address a man in the audience arose.

"Dr. Wise," he said, "I happened to hear of your

presence in Binghamton and knowing of your reputation as an orator, I thought I would take the liberty of coming to hear you. What you said regarding the distress in Europe has touched me deeply. I wish to ask the privilege of subscribing $25,000. In addition, I would like to help your committee in every way I possibly can. You may not know me, but I am fairly well known here in our own community. My name is George F. Johnson."

This contribution—from the president of the Endicott-Johnson Shoe Company—elicited wild enthusiasm. Dr. Wise announced that this was one of the largest Christian subscriptions to the Jewish Relief Fund so far recorded in the country. Forthwith a number of large subscribers, uplifted by Mr. Johnson's gift, doubled their pledges. Binghamton ended by raising more than $56,000.

Albany contributed $110,000 under the leadership of Samuel Hessberg—a sum greatly in excess of any previous collection. Syracuse, captained by Benjamin F. Stolz, raised $140,000. As the boyhood home of Louis Marshall, it received him with acclaim, when he made the appeal for funds. Gates Thalheimer, H. Hiram Weisberg and Jonas Oberdorfer were prominent on the committee. One of the outstanding contributors was Horace S. Wilkinson who sent his personal check for $12,000.

Rabbi Louis J. Kopald organized the Buffalo committee, in co-operation with Eugene Warner, J. G. Joseph, Harry H. Wile, Emanuel Boasberg, Louis Maisel and Eli Oppenheimer. Over $100,000 was subscribed in the first few days.

The Community Chest of Rochester, of which George Eastman was President, signified its willingness to contribute that city's proper share. Troy, Utica, Gloversville, Schenectady with Louis M. King as chairman, and other communities, large and small, joined zealously in this great Non-Sectarian Campaign.

Chicago upheld its traditions for prompt and generous action. At the initial meeting, at the Blackstone Hotel, Rabbi Abba Hillel Silver made a profound impression. There was another speaker, whose every word was listened to with rapt attention, for—despite his age and declining health—Jacob H. Schiff had made the long trip from New York in order to address the assemblage. It was one of the most effective efforts of the philanthropist's career. A major portion of the $1,000,000 asked for was subscribed at this one meeting.

A very careful plan of organization was worked out by Marcy I. Berger, Secretary of the Chicago Committee. The advance subscriptions were in charge of Max Adler. The Trade Division was headed by Charles Rubens. The responsibility of this branch was very great, for a very large amount of money hung on its endeavors. There were thirty-seven separate units, each directed by a business man representative of a specific industry. The Industrial Division, of which Judge Harry M. Fisher was chairman, looked after the employes of Chicago's largest business organization. In addition, each of the thirty-five city wards had an associate chairman, who directed the team captains and mobilized an army of associate workers. The division of speakers and meetings was under Judge Henry Horner, and the publicity service was in charge of Albert D. Lasker. Headquarters in the Herald Building contained a supply department, where thousands of folders and leaflets were distributed each day to the workers. They were instructed to confine their efforts to the particular trade, territory or organization assigned to them.

The campaign soon assumed unprecedented features and proportions, because this was the first time that non-Jews had been invited to help. Although the needs were great, and the relief in Eastern Europe was distributed to Jew and non-Jew alike, the fact that the great majority

of beneficiaries were Jews, was constantly emphasized. Nevertheless all classes joined, rich and poor, Protestant and Catholic, employes in the shops, officials in the City Hall, policemen, firemen, postmen,---none too remote to aid, none too poor to help. Generously giving of themselves and spurring others to do likewise were men of high position such as Eugene B. Buffington, General Charles G. Dawes, of Reparations fame, Davis R. Forgan, Charles B. Forgan, E. T. Gundlach, A. M. Harris, D. F. Kelley, Victor F. Lawson, Cyrus H. McCormick, Robert R. McCormick, James A. Patten, Martin A. Ryerson, William Wrigley, Jr., and Joseph R. Noel.

Father Thomas Shannon wrote Julius Rosenwald, in accepting a place on the Working Committee: "So deeply is my heart in the cause you present, that although I am a busy man and a poor man, I will gladly give my time and subscribe one-tenth of my yearly income to the Jewish war sufferers."

General Abel Davis, who won fame and honor on the battlefields of France, was an active leader. He entered with great spirit into the work, true to the tradition of the Chicago Relief Committee, which served in every campaign. Conspicuous service was contributed by Samuel J. Rosenblatt and A. G. Becker, both of whom have since maintained a zealous spirit of co-operation. Judge Fisher, without stint, and ofttimes on a few moments' notice, consented to speak at mass meetings and dinners, not only in Chicago but in distant cities, where his services were in great demand.

Charles Rubens had to his credit no small part of the campaign. He organized the Trades Divisions into a body of irresistible workers whose forces would not be defeated, who animated by the ardor of their leader carried all before them. The Women's Division was led by Mrs. George McKinlock, not yet recovered from her arduous

work with the Red Cross and from the tragedy the war had brought into her own life. Her loyal associates were Mrs. Hartwig C. Wolfe, Mrs. Edward Fifield, Mrs. Mortimer H. Singer and Mrs. Morris L. Johnston.

To crown the efforts of the splendid men and women who engaged in this noble work, over $2,000,000 was realized for those whose sufferings had touched the heart of the citizenship of Chicago. It is interesting to note that of the sum raised, the non-Jews subscribed $453,000, $184,000 coming from 3,603 individuals and $269,000 from 1,587 corporations.

On July 24th, 1919, Louis Marshall returned from the Peace Conference, where he, Dr. Cyrus Adler, and their associates had represented American Jewry. A banquet was given in their honor at the Waldorf Astoria Hotel, followed by a mass meeting at Carnegie Hall, attended by representative Jews from all parts of the country.

In the address of the evening Mr. Marshall said: "I worked for nearly three months with distinguished Jews of Russia, the Ukraine and many other parts of Europe, and I can say that I feel proud of being the friend of each and every one of them. We must all try to understand one another; we must try to avoid differences. If we do that, then our future is secure. To me, the great lesson of this labor has been that unity must at all times prevail in the ranks of Israel."

Felix M. Warburg, in his address, said that Mr. Marshall had overcome great difficulties at Paris. On behalf of the Joint Distribution Committee Mr. Warburg hailed the return of Mr. Marshall and his associates in a spirit of deep thankfulness and appreciation. Judge Otto A. Rosalsky declared much of the success of the conference from the Jewish point of view was due to Mr. Marshall's wise leadership. Further, Judge Rosalsky

said: "For more than a quarter of a century Mr. Marshall has been at the forefront of every move having for its object the amelioration of the severity of the treatment of our co-religionists and the promotion of their welfare. No one has done more to make the name of the Jew respected and admired, not only in America but elsewhere."

Judge Julian W. Mack, who presided at the mass meeting, spoke of having been associated with Mr. Marshall in his work for the Jewish people for many years, and acclaimed the unselfish and devoted spirit in which he labored at the Peace Conference. While there was prolonged applause many times during the evening, perhaps the greatest outburst accompanied Judge Mack's declaration that President Wilson advocated equal rights for the Jews in all countries. Among the others who spoke were B. C. Vladeck, the Rev. H. Masliansky and Samuel C. Lamport.

In addition to the intensive campaign method of raising money, a plan had been devised whereby individuals could financially adopt war orphans at a cost of $100 per year for each child. A bureau was established by the Joint Distribution Committee for this purpose, in charge of Miss Jessie D. Bogen. At the outset fifty orphans had been adopted by New York Jews, and the number was substantially increased a few weeks later. This method, which originated with The Fatherless Children of France Committee, served to dramatize the plight of the orphans in a most compelling way. Photographs of the children together with their names and addresses were delivered to each foster parent, who was put in personal touch with his ward. Many thousands of persons eventually subscribed to this fund.

Toward the last days of the non-sectarian campaign, all America suffered a major loss in the death of Jacob H. Schiff. He was known all over the civilized world as a

lover of his fellow men. His entire life was rich in noble deeds to aid the stricken and uplift the downtrodden. The activities of Mr. Schiff were creative, looking primarily to the development of human and economical resources. Although he was senior member of the great banking firm of Kuhn, Loeb & Company, wealth meant little to him. Principles came first. On numerous occasions he refused to participate in the loans sought by countries that were antagonistic to the Jews. During the World War he had near relatives fighting on opposing sides in the armies of three countries in Europe. Yet Mr. Schiff was an American of rare intensity, and he regarded his citizenship almost as a sacrament.

To the masses he was best known as a philanthropist. His method of giving unasked can be illustrated by one example. In 1886, the Rev. Dr. Sabato Morais of Philadelphia decided to establish a Jewish Theological Seminary in New York. A library was required and steps were taken to raise the funds for this purpose. Mr. Schiff had not been asked to participate. One day he wrote that he had heard of the enterprise, and asked for the opportunity to subscribe whatever amount was needed to complete the fund.

When the World War broke out and a call for help came from the Jews of Palestine, Mr. Schiff, as the reader will recall, personally subscribed $12,500, the first of a number of large gifts which he later made. Although then nearly seventy years of age Mr. Schiff entered into the work of the relief campaigns with keen ardor. He attended meetings, large and small, organized dinners, headed drives, wrote many personal letters, and in fact did everything in his power to alleviate the suffering. It was one of his emphatic rules that all letters sent out in his name must bear his personal signature. He took a particular interest in the Jewish Welfare Board, an

organization engaged in recreation work in the Army and Navy, of which his son Mortimer L. Schiff, was one of the founders.

Mr. Schiff was short of stature, medium build and of erect dignified carriage. His blue eyes gleamed with kindness, and he wore a beard which in his later years had grown white. A flower usually graced his button-hole. Promptness was a distinguishing trait. He was always on time for an engagement and invariably answered every letter on the day of its receipt. He hated waste, as may be recalled from an incident in another chapter, wherein the quota of New York City in one of the campaigns was increased from three million dollars to five million dollars because Mr. Schiff did not approve of destroying a large quantity of literature stamped, through the printer's error, with the latter sum.

His health began to fail in the winter of 1919, yet he kept exceedingly active and occupied himself with reading and writing, even visiting his New York office during the last week of his life. He was up and about until the actual day of his death, when he took to his bed and passed away without a struggle, just as the Sabbath concluded on September 25th, 1920.

One could say of Jacob H. Schiff what Robert G. Ingersoll said of his brother: "If everyone for whom he did a kind deed should fling a rose on his grave, he would sleep beneath a wilderness of roses!"

On December 12th, 1920, the Joint Distribution Committee called a meeting of its entire personnel at the Hotel Pennsylvania. The need for additional large funds continued, despite the generosity of American citizenship. Millions had been subscribed, but even more millions were required. Problems of reconstruction and repatriation were assuming grave proportions. Homes had to be rebuilt, schools re-established, hospitals equipped, and,

most important of all, thousands of orphan children had to be immediately supported. The condition of the children in the Ukraine was pathetic beyond words.

Twenty-four hours before the meeting at the Hotel Pennsylvania, James H. Becker, Director General of the relief work abroad, arrived from Europe. He brought reports of the situation in every part of Central Europe, which were presented at the conference. The members of the Joint Distribution Committee listened with grave attention to the narrative of despair. The piteous cries for help from the children of Russia were added to the many with which great-hearted America was so familiar. To quote Israel Zangwill: "Jewry was not a cosmos, but a chaos." Mr. Becker's graphic report was discussed by Felix M. Warburg, Herbert H. Lehman, Cyrus L. Sulzberger, Rabbi Aaron Tettelbaum, Harry Fischel and others, and it was immediately decided to pledge $3,125,000—although much of this money had yet to be raised. Never was there a time when money was worth so much and so little. Dollars had utterly lost their value, save as they could be translated into terms of human service.

Almost simultaneously came another appeal which touched the hearts of all peoples regardless of creed. Three million five hundred thousand helpless children in Russia, Austria and Poland were in need. It is impossible to grasp what this means, but it may help to recall that the total of orphan children in all American institutions is less than fifty thousand! Or that the combined population of five American states did not equal the number of Europe's stricken children.

Only a master hand could feed them.

America had that master hand—in Herbert Hoover.

Thirty-three million dollars was the minimum esti-

mated to avert a holocaust. Mr. Hoover turned to the American people.

An emergency organization was created by amalgamating the American Relief Administration, the American Red Cross, the American Friends Service Committee, the Federal Council of Churches of Christ in America, the Knights of Columbus, the Young Men's Christian Association and Young Women's Christian Association and the Jewish Joint Distribution Committee. This emergency organization was called The European Relief Council.

Franklin K. Lane was chosen Treasurer and R. J. Cuddihy of the *Literary Digest,* became Director of Publicity. Mr. Hoover called also upon Felix M. Warburg and Dr. Livingston Farrand of the Red Cross now President of Cornell University to serve with him.

It was estimated that $23,000,000 would keep the under-nourished children alive during the Winter, with $10,000,000 additional for medical service. So gigantic a co-operative benevolent enterprise had never been attempted in the history of the world. Only prompt and unified action by the whole people of America could avert an incredible tragedy. The funds of the American Relief Administration which had fed six million children during the winter of 1919 were practically exhausted, and unless hitherto inconceivable largesse be obtained immediately, the work of sustenance would have to be curtailed—and death by starvation would rival any casualty list of the World War. The Red Cross at the same time was facing the desperate need of checking the sweep of disease over vast areas. The American Jewish Relief Committee called upon its representatives in every State of the Union to participate, and the Red Cross and other relief bodies did likewise, while *The Literary Digest* carried on a campaign through many weeks—an achievement in philanthropy that alone yielded $2,500,000.

Telegrams to the Jewish leaders from coast to coast over the signatures of Herbert Hoover, Felix M. Warburg and Dr. Livingston Farrand, brought acceptances of service in many instances within twenty-four hours after the messages were despatched. America, in the language of Herbert Hoover, "had never had a more poignant call." The campaign started in early December, and within a few weeks the objective was achieved.

It was my privilege to serve with Mr. Hoover as Chairman of the Finance Committee, and I recall with pleasant memory the friendship of his distinguished associates, such as Julius H. Barnes, Chairman of the United States Grain Corporation, later President of the United States Chamber of Commerce; Edward C. Flesh, also Treasurer of the United States Grain Corporation (he once signed a check for $1,000,000,000); Edgar Rickard, super-executive; Frank C. Page, Secretary of the American Relief Administration; Christian A. Herter, Mr. Hoover's Chief-of-Staff; George Barr Baker, and Lupton Wilkinson, Publicity Director.

During this extraordinary campaign I heard many thrilling speeches. But there stands out in my memory, above all, one striking line by Herbert Hoover, sufficient alone to justify that great man's immortality:

"I would rather implant the American flag in the hearts of the children of Europe than on all the battleships of the world!"

Herbert Hoover has done that very thing. The radiance of his humanity has ennobled the world.

CHAPTER XIII

Plague and Pestilence Stirs Jewry

Famine and other post-war misfortunes increase the misery of the European Jew—Industrial uncertainty in America and weariness of giving make new efforts difficult—A country-wide conference the last resort—Chicago Conference of September 24, 1921—Reports of eye-witnesses from Europe and eloquence of American leaders reanimate the hearts of the delegates—David A. Brown unanimously elected chairman for new drive and $14,000,000 set as its goal.

The Hoover appeal was an emergency campaign to feed 3,500,000 children over the winter. More than this had to be done for the destitute Jews. Not only was it our sacred obligation to supply them with food, but we were faced with the necessity of enabling them as promptly as possible once more to become self-supporting. Among the war sufferers were thousands of men and women who preferred to starve rather than to take their places in the bread lines. The Jew inherently hates to accept charity. Our agents abroad urged the immediate shipment of tools and materials in order that the physically fit could begin again to maintain themselves. Although recuperation was slow, in the opinion of Herbert H. Lehman, (Chairman of the Reconstruction Committee), the time would soon be ripe for palliative relief to cease. And then exceedingly large sums would be required for loans, implements of trade and the things which are of the essence of constructive philanthropy. But we found a stone wall of apathy confronting us. Business appeared to be on a downward trend. Excessive taxation burdened all classes. Nevertheless Louis Marshall continued to plead: "We must not abandon our co-religionists in mid-stream!"

Were the Jews of America to desert their flesh and blood in the direst hour of need, or would it be possible to raise the $14,000,000 required, at the barest estimate, to put the Jews of Central and Eastern Europe on their feet, and help them to help themselves?

About $47,000,000 had been raised up to the Fall of 1921, a colossal sum in itself. But when one considers that 3,000,000 men, women and children had been aided over a period of six years, or at the rate of a little more than $2.50 per annum for each person, it can readily be seen that the amount was pitifully small in proportion to the task. The great war had been over these three years. As I previously stated, the public had become weary and critical. Reaction was inevitable. So long as the war continued, any movement arising out of war needs secured with little difficulty the great popular support accorded to all patriotic endeavors. The civilian public, unable to expend its patriotic fervor in active service had accepted the various fund-raising campaigns with enthusiasm. City vied with city and state with state to put every drive over the top. All this passed with the end of the war. The uncertainty of the industrial situation and the removal of patriotic pressure quickly disintegrated the morale of the people who had given such eager and spontaneous support. The public was saturated with the multitude of campaigns that continued to succeed rapidly one upon the other. Business men became less inclined to contribute large sums. The leading citizens, who had lent their vigor, personalities and prestige to the needs of patriotism felt that they were entitled to a respite, and turned back to their own business problems. A number of national campaigns had failed to reach their quotas. Even such an unusually popular organization as the Salvation Army was compelled to exert the most vigorous, scientific and systematic pressure in order to attain its goal.

And it was in the face of this situation, we found ourselves confronted with a vastly increasing need abroad. Russia was in the throes of a great famine that transcended human imagination. Millions of children were again threatened with starvation, and thousands were

dying each day, although the American Relief Administration was making heroic efforts to save them. Louis Marshall in a circular letter to fifteen hundred prominent chairmen throughout the country summarized the situation as follows:

"We shall need more money than ever, now that the outer world can appreciate the full extent of the suffering of the unfortunate inhabitants of Eastern Europe. . . . Not only have our brethren been the victims of famine, but the recent atrocities which they have undergone in certain parts of Poland and Ukrainia beggar description."

So far as the need of the Jews was concerned, a new way must be found to focus public thought. A new national sentiment must be built up. Again we must dramatize our appeal in a compelling manner, and yet totally different from our methods in the past.

At the suggestion of James H. Becker of Chicago, who had recently returned from abroad, it was decided to call a nation-wide conference of leaders to meet in Chicago. Only once before, in April 1917 in New York, had such a gathering been held. Delegates would be taken into full confidence and the problems both of Europe and at home submitted to them. Out of the concerted enthusiasm and interest perhaps a new modus operandi could be devised. And so the following invitation was sent to our chairmen throughout the country.

The American Jewish Relief Committee has been asked by the Chicago Committee to call a National Conference of the representatives of the American Jewish Relief Committee throughout the country. By reason of its convenient location, Chicago has been designated as the place for this meeting which will be held on Saturday, September 24th and Sunday, September 25th at the Standard Club, 2400 Michigan Avenue. The conference which we are calling will in no way be an appeal for funds, but will undertake to determine the advisability of conducting a

nationwide fund-raising campaign, methods to be employed and other questions pertaining to this subject. This meeting will be the first gathering of the leaders of American Jewry from all sections of the country to discuss the critical conditions and the future of the Jews in Eastern Europe. We plan to bring together the men who, during the last five years, through their splendid efforts have made possible the securing of the funds required for the keeping alive of thousands of our co-religionists in Eastern and Central Europe. It is imperative that the people who have done this great work should decide as to the future activities of the American Jewish Relief Committee and the Joint Distribution Committee. Both of these committees will be represented at the conference by Felix M. Warburg, Colonel Herbert H. Lehman, ourselves and other associates.

The sole aim of the conference is to bring the leading Jews of America into intimate, personal contact and make it possible for them to get a comprehensive and sympathetic understanding of the problems of the Jew in Europe and determine upon means of helping him.

We are writing to you with the earnest request that you attend this very important meeting. Please wire your acceptance within three days to Julius Rosenwald—Sears Roebuck & Company, Chicago, Ill. In the same spirit in which you have made sacrifices in the past, we ask you to come to this family gathering to help us in the solution of the difficulties confronting our unfortunate brethren across the water.

Julius Rosenwald, Chairman of the Invitation Committee; Louis Marshall, Chairman of the American Jewish Relief Committee; A. G. Becker, General Abel Davis, Samuel Deutsch, Max Epstein, M. E. Greenebaum, Sol Klein, Adolf Kraus, Charles Rubens, Paul Baerwald, Howard S. Gans, Arthur Lehman, Herbert H. Lehman, Colonel H. A. Guinzburg, Judge Otto A. Rosalsky, Nathan Straus, Felix M. Warburg, and Cyrus L. Sulzberger.

Acceptances began to pour in from every state in the Union. Bankers on the Pacific Coast and business men from the East wrote to Mr. Rosenwald that they would

be there. When September 24th came, over two hundred representative Jews had assembled at the Standard Club where Mr. Rosenwald welcomed them at the opening of the conference.

By a coincidence, it took place on the first anniversary of the death of Jacob H. Schiff. In commemoration of the occasion, the following resolution was presented and adopted on motion of Colonel Guinzburg:

"The memory of the righteous is a source of blessing. In this assurance the conference, reminded of the vacancy in the ranks of the workers, caused by the departure from earth of Jacob H. Schiff, by the circumstance that the day of its convening coincides with the first anniversary of this great and loyal Jew's transition from earth to glory, takes courage in the thought that the spirit of the beloved associate is still with us. His heart and mind were in the cause in behalf of which the conference has assembled. He gave without stint to it of his rich experience and his broad, liberal generosity. His hand was open to every appeal made in behalf of the victims of wasting war. His council is indeed missed by all who were associated with him in the stewarding of this work. But his soul is eternal. In the spirit we are united with him. His great faith, never shaken in the destiny of his people, in the strength, moral and spiritual, of his fellow Jews, will inspire us and his example will incite us to untiring efforts. We feel that every thought given to this cause is a spray deposited on the last resting place of our unforgotten fellow yokemate, a stone contributed to his memorial. But he needs no tablet of bronze or shaft of marble to be recalled of men. The righteous need no monumental symbol for their life. Their deeds are their imperishable memorial."

Dr. Hirsch then recited the Kaddish.

A few days later, Julius Rosenwald received the following letter from Mortimer L. Schiff:

"I am in receipt of the touching telegram sent me by you as Chairman of the Resolution Committee and Abel Davis as Chairman of the Conference Committee of the

Chicago meeting yesterday, and thank you and Mr. Davis for your cordial and sympathetic expressions. I appreciate your kind thoughtfulness in sending me this message, which means much to me as it is but another evidence of the regard and respect which you felt for my father and is now given to his memory. It is a real consolation to us to know how his great qualities were understood and appreciated."

General Davis, Chairman of the conference explained that the purpose of the gathering was "to ascertain from those who have been in the field the conditions as they now exist in Europe, and particularly in those regions which have not as yet overcome the disastrous effect of the World War; to hear the future plans of the American Jewish Relief Committee and of the Joint Distribution Committee; and to receive suggestions from those who are present as to the methods of collecting funds, if it should be determined that such a step is advisable."

No set speeches had been arranged. It was to be an informal conference at which delegates were expected to voice their views and to ask questions of each other. As General Davis explained it, "We have come here to plan together, to put our heads together and our hearts in a single purpose of interest and service, with the hope and determination that we shall all get back of the proceedings of this conference, and put our resolutions into execution!"

Felix M. Warburg told of the European situation in a very comprehensive address. He explained that the Joint Distribution Committee was cutting down on almsgiving and palliative relief, and that special efforts were being made to enable the population to become once more self-supporting. A conference had been held in Vienna a short time previously, called by James H. Becker, to establish definite policies as to the future work in Europe in all its phases. Mr. Warburg told of the great service ren-

dered by Dr. Julius Goldman who had been the European Director of the Joint Distribution Committee and of the help at home by Howard Gans and by James N. Rosenberg who had consented to go abroad as chairman of the European Council following the resignation of Dr. Goldman.

Mr. Warburg further stated:

"I take it that you know that the Polish Unit has worked during all these years and has finished to a great extent the work of the Relief Committee this last year, and I shall address myself to the last year, because that will bring the picture more up to date, and has represented the effort to go from a war footing to a peace footing. We have tried to cut out relief based on almsgiving, the giving of clothing to the population, and have tried to reawaken the population to become once more as they were before the war. The efforts made in that regard have been exceedingly successful.

"The method of doling out charity has stopped for the moment, but we must not feel that because of that our several activities should be diminished. The reconstruction is a most important part. The medical work is a most important part, and you will be informed on that from other sources. I only want to say in general that unless we succeed in putting the Jews in Eastern Europe on a basis where they become self-supporting and where they become human beings as far as sanitary conditions are concerned, anti-Semitism will not die out.

"The financial adoption of Jewish children is a thing which ought to occupy the hearts and the minds of Americans, especially of the women in the United States. I say that with a good deal of conviction. I have seen a good many cases where the fatherless children of France have been adopted by Jewish women or other women. Their interest remains alive through the little letters that the ladies receive from these children whom they have never seen, and whom they probably never will see. They remain a chain stronger than the cold check which is sent by the husband to the treasurer of the committee. I do hope that as you consider the combined plans a little later on you

will not forget the warmth of this appeal, which in my experience is a decidedly great one.

Dr. Frank Rosenblatt, recently returned from Europe, described conditions, as he had seen them:—

"While I was in Siberia I had the problem of helping the war prisoners. There were a number of refugees, a number of exiles from Lithuania, from Poland and other territories, in Russia, but the main problem was the war prisoners. The Kolschak Government was very hostile to the work of the Joint Distribution Committee because they did not want to have the enemy prisoners. The condition in Russia proper was different. It was not a question of not wanting to help the Jewish sufferers; it was a question of how to help the Jews and at the same time how to help the whole of Russia. The whole of Russia has been suffering, is suffering and will undoubtedly suffer for a time to come, but there is no comparison between the suffering of the Jews in Russia and the Jews of the other countries. There is no comparison between the suffering of the Jews in Ukraine, in White Russia and in Central Russia, and the suffering of the non-Jews in these same countries. The peculiar conditions, the economic and the legal conditions of Russia were such—they may have changed slightly now—that the economic basis has been torn out from under the feet of the people—and if a man bought a pound of potatoes he was liable to be arrested as a speculator and shot. I have a list, a very long list, only from one town, during my stay in Moscow, in which town about 50 or 60 Jews were shot because they were accused of being speculators. Their speculation consisted of selling a pound of potatoes or a pound of flour or trying to buy a pair of shoes or a pound of sugar.

"As to the children, there are at least 200,000 children in the Ukraine alone, without shelter, food, protection. While I was there we tried to gather statistics. It was impossible to collect statistics of the children, but after careful investigation—and I knew the resources of the Joint Distribution Committee, I knew I could not come with chimerical plans to the Joint Distribution Committee—we decided that 95,000 children were there in

danger of death, if you did not take care of them immediately—95,000 children! Now those children are not only without shelter, they are not only without protection, they are without feeling, and that fills me with horror. Most of all to think of the future of those children. Many of them will undoubtedly die. We cannot save all of them. Many of them, if the Divine law is correct, will save themselves in spite of everything; but the danger is that those who will save themselves will be a disgrace to the Jews of the world.

"I witnessed scenes of children playing. What is the play, what is the game of the children? They are playing at pogroms, a group of 25 children on one side and a group of 25 children on the other side. One group is the pogrom maker and the other group consists of Jews who must save themselves, and the psychology of those children, the frame of mind of those children is the most horrible thing to think of."

Charles Eisenman of Cleveland told the delegates that he was deeply impressed with all he had heard, and was ready to aid in any way within his power.

Colonel Isaac M. Ullman said:

"Each one of these speakers instills into our hearts and into our minds such inspiration that when we go back to our communities we shall be better able to convey to them the eloquent messages we have heard. I am in favor of having the fullest light shed upon this terrible situation, so that every man who leaves can go back imbued with understanding, and inspired with determination to throw his own weight and power into the solution of this problem."

After Colonel Ullman had spoken, Albert M. Rosenthal of Indianapolis said that he believed that $14,000,000 was not enough, and pledged himself to organize a strong committee in Indiana to raise a fitting contribution from his home State.

The Conference next heard from A. B. Seelenfeund:

"I want to warn you that in these European com-

munities there has arisen a condition that is preposterous from the standpoint of principles and morals. In different parts of Poland, certain parts of Upper Hungary, and some parts of Roumania, political reasons and economic conditions are driving the Jewish people into an aimless exodus—they cannot secure any schooling or education; the Rabbis cannot teach and the Jewish spiritual and the Jewish educational work are suffering. The people wander from village to village, trying to find a place where they can gain a foothold, and it is impossible to do so owing to the tragic situation. Fifty-two communities have been practically wiped out by the Polish authorities. University professors find it impossible to give lectures for lack of decent clothing to present themselves before the school. If you think it necessary to save the bodies of our people from hunger, it is also necessary to save from annihilation Jewish spiritual life, the Jewish faith. What of the coming generation if you devote three and a half per cent. for Jewish spiritual work and educational work—allow ninety-six per cent. for the body and neglect the soul?"

Dr. Cyrus Adler of Philadelphia, took up the discussion at this point, and said in part:

"Rabbi Hirsch and Mr. Seelenfreund very properly ask that while we are taking care of the bodies of these peoples, what of their souls, their education? And since the sum of money mentioned for spiritual work seems to be very small, I would like to say that since the very beginning of the war relief work we have been doing educational work as a necessary part of the relief work. When we sent money to Poland for child relief, naturally there were already schools in existence, and the schools had to be kept open; it was a place where the children could be kept warm, and it was just as easy to keep the schools open and pay the teachers' salaries as it was to have them in the bread line.

"The other two committees, the Central Committee and the People's Committee have been carrying on work which I may fairly describe as appropriate to their particular ideas. The Central Committee in the main has

furnished funds for Rabbis and Yeshibas which are carried along on strictly orthodox lines. The People's Committee has furnished money for schools carried on by the working men, and practically that means carried on in Yiddish from the socialistic point of view. The American Relief Committee has supported all schools which were not supported by the other two committees. This has been our attitude in Poland, our attitude in Palestine and wherever we have been able to reach. We have to our credit still a very considerable sum of money for this purpose and I want to assure every rabbi and every other gentleman here that there is no one in the Joint Distribution Committee who has more at heart the segregation of sufficient funds for this purpose than I have."

One of the most interesting speeches was that of James H. Becker, who had made a careful study of European conditions:

"In talking about the orphan problem I always think of a little incident that occurred when I went from the Roumanian border in mid-winter into the Ukraine. This was in December and although I travelled with the heaviest possible clothing, heavy woolen underwear and woolen uniform and two pairs of heavy wool socks and heavy shoes, and overshoes and overcoat and a sweater, and then another overcoat and six blankets, still at the end of a day's trip I would always be numb with cold, and yet when I reached Kamenetz-Podolsk in the Ukraine and visited the typhus wards in the children's hospitals, I found that they had no heat, because there was no coal and no firewood. The windows had to be sealed because it was so terribly cold and as you can imagine the odors were so awful that we could hardly bear to remain in the building for more than five minutes at a time. One would see three or four or even five children in a single bed, and when I asked the doctors why it was that these children were huddled together they said it was due to their animal instincts which taught them to huddle together because of the terrific cold.

"There are a minimum of one hundred thousand to one hundred and fifty thousand Jewish war orphans in Europe, and I am convinced that this is a conservative

statement. The problem of the Joint Distribution Committee is during the next five years to take care of at least 50,000 children each year."

Howard S. Gans told of the condition of the little children in Poland and other countries, and how a small group of fourteen doctors were combating typhus and other post-war diseases. It would be necessary to raise additional moneys if this work was to be carried on. The problems of reconstruction were then discussed by Colonel Herbert H. Lehman, Chairman of Reconstruction Committee. He told of the loans that were being made without security at nominal interest in Palestine and Poland, and of the contemplated purchases of large quantities of sewing machines, carpenter's tools and other materials which were so greatly needed.

"I believe," concluded Colonel Lehman, "that with the exception of child care, which to me is closer than any portion of our work, there is nothing better we can do actually and permanently to relieve the situation and help the peoples of Europe to help themselves than this reconstruction work."

Dr. Boris D. Bogen added details to the picture:

"The American Relief Administration is feeding not less than forty thousand Jewish children every day," he said, "but there are thousands of children not provided for. The refugees present a horrible picture of distress. You must remember that last winter American Jews sent seventy thousand overcoats to Poland alone. When you think that all this work was done through the Joint Distribution Committee, you will realize that it cannot be stopped abruptly."

After discussions by James Becker, Dr. Frank Rosenblatt and others, it became clear that another campaign must be undertaken, whereupon Mr. Marshall took the floor, amid great enthusiasm.

"This war work," Mr. Marshall stated, "has created a Jewish solidarity such as never before existed to the de-

gree that it prevails today. We have done much. If anybody had told me in October 1914 when the American Jewish Relief Committee was organized that in the next seven years the Jews of the United States would collect in one fund $47,000,000 for war relief, I would have thought it was a war dream; but we have done it. We have not reached the end. The problem still confronts us as an appealing one. Palliative relief is no longer necessary outside of Russia. The giving of alms requires merely a willing heart and a ready hand. How to help the people rehabilitate themselves, become self-supporting, make it possible for the young children to live—these are the real problems. The highest conception of character that the world has ever known is not merely in the giving of alms, the highest charity is that of helping men and women to gain their self-respect. In order to indicate a sense of proportion, our idea has been that the total amount of money that should be raised in the United States in the campaign upon which we are to embark should be approximately $14,000,000, of which $5,000,000 should be spent in Russia. An additional million and a half is required for six months' work in accordance with the budget prepared by the Vienna Conference."

Mr. Marshall stated that $2,000,000 would also be needed for the refugees, of which Dr. Bogen assumed there were 200,000. Sanitation, which involved the fighting of diseases due to filth and lack of water facilities and proper clothing, must also be considered.

"When we fight disease in Eastern Europe," said Mr. Marshall, "we are not only protecting the people there and saving their lives, but we are protecting our fellow citizens and the children of America, who are in the same danger of typhus epidemics as they were of the influenza epidemics which claimed more lives than the casualty lists of the war."

Finally Mr. Marshall spoke of the fate of the children:

"We have got to take care of them for a reasonable period of time. We must help as many as it is possible to help. We can afford to do it, and can afford to raise

$14,000,000 for this year, and we must not permit ourselves to say it cannot be done. . . . Jews of America," he concluded, "the answer is to be given by you within the next few months as to whether or not the program of service shall be carried into effect."

At the evening session, Jacob Billikopf proposed a commission of Jewish business men to go abroad for the purpose of making their own observations and bring back to the people of their respective communities the results of their experiences. He added:

"I advocate a new and immediate drive as the first and imperative task that is before us. I know that the words 'drive' and 'campaign' have become odious—but whether they are odious or not, there are sixty thousand Jewish orphans, who without us will die."

Mr. Billikopf concluded in these words:

"This new campaign needs the leadership of a dynamic personality—a personality of such force and magnetism that it will put new enthusiasm, new force and energy into our campaigns throughout the country. That personality exists and is here today! I need not tell you anything about David A. Brown of Detroit. You all know what a tremendous impetus his leadership would be to our campaign. We must secure his services at the head of this effort."

The suggestion of Mr. Billikopf was received with acclaim, and at the session on the following day David A. Brown was prevailed upon to accept the leadership of the $14,000,000 appeal. But only after Mrs. Brown in Detroit had been consulted by telephone and her consent given. This meant the cancellation of a trip to Europe for which Mr. Brown had purchased steamship tickets. The details of this dramatic episode are mentioned in another place.

Meanwhile Henry Morgenthau took up Mr. Billikopf's proposal for a business commission.

"I felt it imperative to come out here to represent in

a way those poor Jews who gave me the message two years ago in Poland that we should not forsake them in their dire need and distress. The Jews of this country are ready to respond. I have listened with a great deal of attention to the proposal for a commission and I am willing to be one of five or ten or twenty to pay the expense of such a commission, because I think it is highly essential that it be sent out there."

Mr. Morgenthau was followed by Mrs. Israel Cowen:

"I have the honor," she said, "to represent the National Council of Jewish Women here. You may be absolutely certain of the co-operation of our organization of forty-five thousand Jewish women in this country and in Canada."

Judge Harry M. Fisher of Chicago was the next speaker:

"There is only one thing that I was somewhat disappointed with as I listened to the reports. It seemed to me that these reports conveyed the impression that all the Joint Distribution Committee did was to give palliative relief in Europe during the last seven years, and that now that the work is over we must start on something new. That is a small conception of the work of the Joint Distribution Committee. It is a much bigger thing than a relief organization, and it has meant much more to the Jews in Europe than receiving the few dollars or a little bread. Those who came from America, those who entered the field, were symbols of hope.

"What right have we to discuss when we should stop? What right have we to consider the difficulties we are confronted with, so long as they over there are starving and are being driven from place to place and do not know what the morrow will bring? If we knew, if we could be certain that the little progress that has been made in Europe through your efforts would continue, then we might think that the day will approach very soon when we will be relieved of this hardship, but we know nothing about it. The wall that has separated us from Russia and the Ukraine seems to be crumbling, not only by the force of light sent by us but by the force of the hopeless cries and

the suffering of those on the other side. Perhaps before long, we will be able to penetrate those parts of the Ukraine which up to the present have not been reached by American help.

"Those 3,000,000 who have been absolutely cut off from communication with their brethren outside will probably soon find a means, or, rather, we will soon find an avenue of getting into communication with them and of bringing them some relief.

"Will anyone say that because we worked for several years, or because we are getting tired, or because there is business depression, when that wall is broken down and we can get into the Ukraine we are not going to do for them precisely what we have done for the orphans of Poland? It is inconceivable that we shall even give a thought to abandoning them. And if you do meet, in this campaign, those who might tell you that we are imposing upon them, that we are overdoing it, those whose hearts cannot be penetrated by the appeals and by the description of the misery and the suffering, then let me suggest to you that you tell them that what you are doing is much more for them than for those who suffer abroad. For do you know what sort of a generation is growing up over there, do you know that since the outbreak of the war there have been no schools, that there has been absolutely no moral or ethical foundation laid? Do you know that they are growing up embittered, hating everything and everybody, and if we leave them to themselves, even if they should succeed in growing up to manhood and womanhood, it will be a manhood and womanhood of Jewry such as will actually give cause and will furnish concrete proof of the things that are falsely being said against us all? When a portion of our bodies decays the whole body is going to suffer from it, and it is for ourselves that we are doing this work which may result in at least checking the process of decay.

"We cannot abandon them. If we do they will grow up with hatred toward men and contempt for God. We cannot become tired; we cannot and dare not fail. Fourteen million dollars is a small sum. It may require more work than a year or two ago, so we will work. If instead

of seeing one man and getting five hundred dollars from him, we must see fifty and get ten dollars from them, we will see the fifty, but the fourteen million dollars will be raised if only you will do your part of the work."

The representative from Utah, Daniel Alexander, said:

"In our whole State we have but three hundred Jewish families. Last year we raised sixty-three thousand dollars. In our State forty per cent. of the counties have not paid their last year's taxes, and it looks this year as if about eighty per cent. of them are going to default in paying the State their proportion of revenue. If, with that in front of me, I can stand here and tell you that I can raise one hundred dollars from each one of those three hundred families, then don't you gentlemen who have immense wealth around you—not limited wealth such as we have across the mountains—don't you think you should start right in now and shorten the campaign, and put it over before January 1st?"

G. F. Newburger of Joplin pleaded for an optimistic frame of mind on the part of the delegates. In conclusion he told how his community of 25,000 people raised $16,900 in the previous appeal, "and our collections were almost one hundred per cent. of our subscriptions."

On the second day of the Conference, the delegates were addressed by Adolph Kraus. In an eloquent appeal, he pledged the co-operation of the B'nai B'rith.

One of the delegates from Ohio, Paul L. Feiss of Cleveland, discussed the non-sectarian aspect of the proposed campaign:

"It seems to me that the time has arrived when we should not as Jews emphasize a separatist movement. There has always been the criticism that the Jew has been somewhat to blame for his isolation. It seems to me that when men, women and children are suffering, the question of their religious beliefs or national character should be forgotten. If the Jews can make any contribution toward the elimination of these lines of distinction, particularly

in relief matters, we should do our best to further that cause. It is of course desirous in certain communities, not to emphasize or even attempt a non-sectarian drive, but I believe that in the vast majority of communities a great many Christians will be glad indeed to make their contribution to Jewish relief as they have in the past, and in so doing express their own appreciation for the generous response we have given frequently to other campaigns. I have been in many drives. Particularly, about six years ago for our hospital. We decided we would have only Jews subscribe and would not make a thorough canvass of the whole population. I happened to be made Chairman of the board at the time and from many non-Jewish sources voluntary contributions came in, by mail, over the telephone, and often I would be stopped on the street by non-Jewish friends who would say 'Why am I not included in this?' The Jews had contributed in Gentile drives and they thought it unfair they were not included. My amendment is not intended to control every local community but to put the emphasis on the non-sectarian appeal."

Harry Block of St. Joseph, spoke against the non-sectarian plan.

"I am opposed to the non-sectarian soliciting campaign, but I am not opposed to voluntary subscriptions on the part of the non-Jews."

H. Y. Joseph of Duluth presented the contrary view:

"In our experience the non-sectarian drive is very successful, and especially now after we had the European Council drive. I am glad to say we recognize it would assist us if we make a non-sectarian appeal in our State."

Judge Jacob Asher, of Worcester, in an impassioned address said:

"I speak for New England when I say it is essential to have Mr. Brown at the head of this campaign, not because he is Mr. Brown alone but because he represents the spirit, power, inspiration, and force that is going to put us across the line this year."

Great applause greeted David A. Brown, when he arose to speak. Before Mr. Brown began his address, General Abel Davis amid considerable laughter made the following ruling:

"The Chair in recognizing Mr. Brown is going to ask him to back up the Chair in the way every other member has done, and Mr. Brown's remarks are limited to words of acceptance and words of direction, as to how to start the campaign, and Mr. Brown may expect the gavel to drop if his words are in any other vein."

Mr. Brown then proceeded:

"I certainly feel flattered by even the suggestion of my name as chairman for the coming campaign, but I have worked very hard for several months and I feel that I am entitled to a rest. I nevertheless would be willing to sacrifice the trip abroad which Mrs. Brown and myself are contemplating if I thought I could do the slightest good. If I accept this responsibility it would mean that everything else would have to be dropped."

A little later, Mr. Brown stated:

"Now, I want to impress one thing on the ladies and gentlemen here—that in campaigns I am somewhat of a slave driver and not the diplomat that Mr. Rosenfelt is. When I talk to you I am on the same side of the fence that you are. As I understand it, in taking this job and being surrounded by Mr. Billikopf here and Mr. Rubens and the rest of you gentlemen, everybody who has come to the Conference is to play the game, not fifty per cent., or ninety per cent., but one hundred per cent.; and woe unto the man who starts to tell me how busy he is, because Nature has endowed me with a very—"

Mr. Marshall: "—profuse vocabulary."

Mr. Brown: "I know what this campaign means. I am going into a campaign in Detroit for two million and a half. We have been working on it four or five months. We have raised as high as ten million dollars in Detroit with ease and now we are trying to raise a quarter of it, and we know exactly what we are up against. It will be made easy if men will put their shoulders to the wheel;

not only you gentlemen here but those who are going to help you. I want to know how many here are going to be with us one hundred per cent.?"

Mr. Marshall: "All of them."

Mr. Brown: "Stand up. [And they all stood.] This is your word of honor, and we are going to hold you to it."

An outburst of applause followed this demonstration of solidarity and loyalty, and a hearty hand was given David Benjamin, who spoke next:

"Springfield, Illinois is a small community. We had the honor of giving to this country the immortal Abraham Lincoln and also claim the honor of giving America the famous Julius Rosenwald. Springfield and Sangamon County are a small community, but we will back up Mr. Brown and do our share."

Mr. Benjamin was followed by S. J. Rosenblatt of Chicago:

"In this campaign I am not going to tell what I am going to do, but I am chairman of the Middle West Relief Bureau, taking in seven States, about a hundred and fifty-two towns, and we are going to support Mr. Brown in this campaign with every dollar that we can raise. Every man will help and Mr. Brown can command us day and night."

Dr. Julian Morgenstern recommended the immediate application for an allotment from the Community Chest of Cincinnati. The chairman recognized Leo Frankel of Toronto. After Mr. Frankel had reviewed the previous campaigns in Canada, he pledged his whole-hearted assistance in the new appeal and concluded with these words:

"I assure you that when my colleagues think the time is ripe we will all do our duty, and the St. Lawrence and Niagara will not be a barrier between your sentiments and ours."

Dr. Nathan Krass told of his experiences in previous

campaigns while traveling from coast to coast to solicit funds. He concluded his eloquent appeal as follows:

"In the words of the Talmud: 'Fill yourselves first with enthusiasm for the cause, and you will then be able to fill others with enthusiasm.' Go home to your community saying: 'We are going to do this job. We are going to do with all our heart.' We cannot say to ourselves, 'We will fail!' We are convinced that we must succeed!"

Felix M. Warburg then read the following report of the Committee on Plan and Scope: 1. The campaign is to be held. 2. The duration of the campaign is to be the period between the present Conference and the following March 1st. 3. $14,000,000 should be set as the quota to be raised, and the tentative budget should be as follows: $5,000,000 for Russia; $2,500,000 for economic rehabilitation; $500,000 for cultural work; $3,500,000 for child care outside of Russia; $1,500,000 for repatriation, and $1,000,000 for medical relief. 4. Whether the drive should be Jewish or non-sectarian to be left to each community to decide for itself. 5. The quota for each community should be agreed upon between the director and the respective communities. 6. The slogan is to be left to the Publicity Committee. 7. In the communities where there are war or community chests, an immediate effort is to be made to secure pledges.

Before adjournment, many additional speeches were made, pledging whole-hearted assistance. Among those who spoke were: Moe Levy of Norfolk; Sol S. Kiser of Indianapolis; Samuel Hassenbusch of St. Joseph; Edward Baron of Sioux City; J. K. Weitzenkorn of Wilkes-Barre and Fred M. Butzel of Detroit.

After the business details of the conference had been concluded, the delegates unanimously decided that an appeal immediately be made for $14,000,000 under the

leadership of David A. Brown. In an impressive address of appreciation, Charles Rubens of Chicago thanked the delegates for their presence and concluded by saying:

"Before parting, my friends, let me entreat that the enthusiasm that has been radiated through this conference abide with you and that you take it to your respective communities and radiate it there among all of your fellow Jews, and by so doing, I feel convinced that this call which comes from the Jews abroad will again be answered with liberality and promptness, as the American Jew has in the past answered every such call."

CHAPTER XIV

America Not Tired of Giving

The burden of doubt—Chicago launches the first response to David A. Brown's appeal—Months of preparation—The last word in organization—Fine-combing the community—Watching the motor license bureau and the real-estate records—The Hunger Banquet—Jacob M. Loeb's masterful address—Overwhelming success removes the burden of doubt.

Immediately after the meeting in Chicago, David A. Brown came to New York and began laying plans for the fourteen million dollar appeal. Many people usually sanguine believed that the country was on the verge of hard times and that it would be a difficult job to create a spirit of success in the hearts of the Jewish leaders. While it was true there had been no recent appeal for money to aid the Jews in Europe, campaigns for communal buildings had laid their burden on several cities throughout the country. Philadelphia only a short time before had raised $750,000 for a Young Men's Hebrew Association building. In Newark, Felix Fuld and his committee had raised $500,000 for a Young Men's Hebrew Association under exceedingly difficult conditions. The Federation of Jewish Charities in Baltimore had been obliged to increase its budget one hundred per cent, which resulted in a severe drain upon the community. Everything indicated that only determination, courage, and a highly developed organization would bring success to the new Jewish appeal. Encouragement, however, was offered by the Federation of Charities in Philadelphia which only a few months before had raised $250,000 to cover a deficit. At that time it was thought impossible to raise the amount. Philadelphia, nevertheless, succeeded in doing it, and Ellis Gimbel afterwards said: "Had our quota been $500,000 we would have obtained it just as easily." But this feeling of confidence was not prevalent among the many large cities that had incurred substantial obligations in their various Jew-

ish projects many pledges to which still remained unpaid. So far as Jewish war relief was concerned, the majority of the leaders were decidedly pessimistic.

Louis Marshall and David A. Brown, however, were not in that class, and the work of organizing the campaign was started without delay. The entire country was divided into zones, consisting of groups of states, all under the direction of a Zone Chairman. Zone Conferences were arranged in Atlanta, Boston, New Orleans, Pittsburgh, Philadelphia and Chicago. The Zone Chairmen were as follows: Charles Rubens of Chicago; Cyrus Adler of Philadelphia; Nathanial Spear of Pittsburgh; Victor M. Kriegshaber of Atlanta; Louis E. Kirstein of Boston; David H. March of New Orleans; Nathan Frank of St. Louis; Moses A. Gunst of San Francisco; and Adolph Lewisohn of New York.

When Mr. Brown made his first call upon the country Chicago promptly responded. One million dollars was asked. Jacob M. Loeb was selected leader, and he gathered around him a group of men and women of his own energetic type. Gladly enough the city rose to the demands of Mr. Loeb; able, imaginative and resourceful, he was an ideal chairman for he understood the need abroad and the stringency at home and he possessed the ability to elicit help, money and sympathy. He had, moreover, invaluable associates. Sol Kline, as co-chairman, moved his desk to Headquarters and gave from ten to twelve hours every day in shaping the various trades and professions into effecting organization. The leader of the Women's Division, Mrs. Joseph Fish, was assisted by Mrs. Julius Rosenwald, Mrs. A. G. Becker, Mrs. J. Grossberg, and Mrs. Benjamin Shiffman. To their force and ability must be credited a larger part of the success of the campaign. A sense of reality was shed on the movement by the constant presence of James H. Becker and Elkan C.

Voorsanger. Both these young men had served abroad and had engaged in all phases of the work of mercy. Day and night they spoke to large Chicago audiences; they rendered vivid a catastrophe that had hitherto seemed vague and nebulus, and they brought home to the people a solemn duty and placed an inescapable obligation on every listener.

For months previous the work of preparing for this campaign had been carried on under the direction of Marcy I. Berger, Secretary. How well this was done is indicated by the fact that twenty-five thousand subscriptions were obtained by fifteen hundred workers—a colossal achievement if one tries to visualize the labor involved. At the opening dinner, November 29, 1921, Louis Marshall delivered the principal address. When he concluded Julius Rosenwald announced his contribution of one-seventh of whatever sum the entire city might subscribe. It will be recalled that in the previous campaign $250,000 came from his generous purse. He expressed the hope that this campaign would cost him much more. Every man and woman present at the dinner answered Mr. Rosenwald's challenge in no uncertain manner. The announcement that more than $500,000 was subscribed was greeted with thunderous applause. The daily press carried the heartening message from coast to coast. Jacob M. Loeb and his army of workers had achieved a great success in an atmosphere heavily laden with pessimism. Seldom had a campaign been carried on anywhere with as much force and vigor. Orthodox, reform, radical and conservative Jews gave whole-heartedly and without reserve of their best efforts to reach the goal in the time allotted. Every possible contact was capitalized. Even the motor license bureau was carefully watched and as soon as the name of a purchaser of an expensive car was published he was approached by a canvasser for a fitting contribution.

Indeed, every buyer of a piece of real estate received a visit from one of the army of canvassers within a few hours after the deed of the property was offered for recording. Every child born to happy Jewish parents during the campaign was noted and a donation requested in the name of the new born. Every rabbi made a daily appeal to his congregants. Among those who aided were Rabbi Gerson B. Levi, Dr. Felix A. Levy, Dr. George Fox, (a member of the National Executive Committee and formerly of Forth Worth,) Rabbi Leon Fram, Rabbi Tobias Schanfarber, and Rabbi Albert Yudelson.

A striking piece of literature prepared by Charles Rubens and entitled HERE AND THERE attracted unusual attention. It illustrated with photographs the contrast between living conditions in prosperous America and famine-infested Eastern Europe; and thousands of copies were used in Chicago and later throughout the United States. The spacious headquarters in the Westminster Building (given rent free), were crowded day and night with willing workers bringing in thickly stuffed envelopes of signed pledges. The campaign was replete with unusual features, the most effective of them a unique banquet at the Drake Hotel. Only the team workers were invited, and five hundred of them gathered in the lobby, awaiting the opening of the banquet hall. Promptly at six o'clock, the doors opened disclosing long lines of rough pine board tables, on which were placed nothing but long tallow candles—the symbol of death. The room was draped in deep mourning. Silently the guests took their places. Mr. Loeb addressed the gathering in words that merit reprinting in full:

"Fellow Workers,—We have been invited to meet each other and to dine together. We have met but there is no banquet spread, no food prepared. These tables are bare and we shall not dine. This is not so by accident, but

by design. This program, (call it a trick if you will) has been deliberately planned with a purpose—a two-fold purpose.

"For so many to dine in this place would mean an expenditure of $3500, which would be unwarrantable extravagance and in the face of starving Europe a wasteful crime. Thirty-five hundred dollars will feed the starving, clothe the naked, and heal the sick. What right have we to spend on ourselves funds which have been collected for them? So, that this money might be saved for them, you are brought to this foodless banquet.

"For that and for another reason. You came here expecting to dine, plentifully, luxuriously. Suddenly, unexpectedly and perhaps for the first time, you have been disappointed. In place of plenty, you find nothing. In place of luxury, you find bareness. In place of the symbols of joy, you find those of grief. Perhaps you are vexed and indignant as well as disappointed. Well then, think of your brothers and sisters in South-eastern Europe. Some of them too have expected to eat, not so plentifully or luxuriously as you, but still to eat. Suddenly as you and unprepared as you, they have been disappointed. For them too the symbols of gladness have been replaced by those of sorrow. For you the disappointment is temporary and passing; for them permanent and lasting. You have been denied one meal. They have gone for days and days without food. For you this hour of fasting may mean better health—at the most, an hour's discomfort. For them, there has been deprivation and want, nakedness and disease, famine and death. Undernourished mothers, anaemic fathers and rickety children stalk through Europe for lack of sustenance. So you have been assembled here in this way that you might be made to feel in some small measure what this must mean to them. It is hoped not only that you will feel it yourselves, but that you will make others feel it. Go away from here then without resentment, but determined to transmit this evening's experience and its message to every potential contributor in Chicago. Make him feel and realize, as you do, the sight of these men, the tears of these women, and the plaintive wails of these little starving, dying children across the sea.

"Fellow workers, you have enlisted in a worthy cause. Like any cause which is worth while, this has been a difficult one. You have given a splendid account of yourselves. You have met innumerable obstacles and you have overcome them. A goodly proportion of Chicago's quota has already been subscribed. But much remains still to be done—in fact, much more than has been done. Difficult as has been our undertaking till now, what remains is still more difficult. Many as have been the obstacles till now, those which we still have to overcome are more and greater. The first million dollars is the easiest. Those who know, who are sympathetic, who are interested and want to give have already contributed. Of those who have not contributed some will plead ignorance, some dissatisfaction, some indifference, others poverty. Each one will be ready and glib with excuse or reason, prepared to evade or escape his obligations. Some will be blunt and emphatic, others will be subtle and plausible. You will need to be equally well prepared. You will need to study your prospect. You must meet sophistry with logic, rebuff with courage. Sometimes you will require diplomacy, sometimes candor, sometimes soft words, sometimes rough words, but always skill—skill and a grim determination to reach the goal which has been set for you. We are to secure our quota. Eight hundred and seventy-five thousand dollars has already been subscribed. We have still far to go. But we can, we must, we shall succeed and finally we will arrive.

"These are your tasks. You must educate the ignorant. Their name is legion. They must be told. With eloquent, graphic, and burning words paint for them the horrors of which they know naught. Teach them the meaning of hunger. Spell for them the vocabulary of misery. Recite to them the alphabet of privation. Multiply for them the thousands who despair. Acquaint them with the geography of devastation. Open their minds. Make them think. Enlighten them. Bring them the knowledge which you have of the situation abroad. Then if there be any too ignorant to understand, punish them—in the fashion of the schoolmaster of old—until they have learned the lesson you have to teach and until they give.

"You must persuade the dissatisfied. There are those who criticize. They will tell you of waste and extravagance. They will talk to you of mismanagement and inefficiency. They will raise questions of imperfect organization, of indiscriminate giving, and of duplication of effort. Some will be sincere but misinformed. Others will be hypocritical but repressed. Tell them that the nation's best minds and noblest hearts have been devoted to the work of distribution. Inform them that physician, rabbi and philanthropist, lawyer and financier have cooperated toward the intelligent distribution of funds heretofore collected. Quote to them Rosenwald and Rosenblatt, Bogen and Billikopf, Gans, Lehman and Fisher, Warburg, Voorsanger, and Jimmie Becker. Tell them what these and the others have done abroad. Tell them how they have conferred and listened, labored and planned, to the end that the joint wisdom and sympathy of the best that American Jewry had to give might be brought to this task. Ask them, if they had as good or better to offer why they withheld it. You must argue with them. You must lay bare their subconscious souls. You must convince them, shame them, if need be, until they give.

"You must rouse the indifferent. There are those who are smug and self-sufficient. Some are blind to the truth. Some have deliberately closed their eyes to it. Some cannot, others will not hear the cries of desolation. Open their eyes. Thunder in their ears. Play upon their heart strings. Appeal to their sympathies. Somehow you can bring them vision. Somewhere you will find a responsive chord. None is so hard but that he can be touched. None so distant, but that he can be reached. If he have a wife whom he admires, let him visualize her as broken and debauched in a Ukrainian pogrom. If he have children who he adores, let him picture them as scrofulous, scratched and disfigured with disease. And if there be only himself whom he loves, ask him what he would expect of his fellows if he were stripped bare, shivering and famishing. Break down the stone wall which he would build around himself. Do not spare him. Persist and insist until he gives.

"You must attack the poverty stricken. There are

those who have felt the pinch of depression. Some have sustained heavy losses. Some have capital impaired. All have shrunken incomes. Some will tell you they are impoverished from giving. Others that they cannot give. Some will really believe what they tell you. Others will only be trying to make you believe it. Both must be attacked. Those who are rich enough to ride in limousines are not too poor to give. It may be necessary to tell them so. Those who have cars in which to drive their children to school (you can see hundreds of them daily) have money for the orphans across the sea. Those who can afford to bedeck their wives with pearls and furs can afford to subscribe. Those who have enough for fine clothes and millinery have enough to clothe the naked abroad. Those who have not given up their clubs, their whist and poker or golf, who still dance and attend theatres or movies, may plead poverty, but they lie—lie to you and to themselves. They eat, some gluttonously, all comfortably, three meals or more every day, while over there millions are crazed with hunger. With the din of dishes in their ears, the sight of wasted food before their eyes, at home, everywhere, how can they plead poverty? They are deceiving themselves and attempting to deceive you. They have denied themselves nothing. They have not had to. Why then shall they be permitted to deny you? This—all this—and more you must tell them until they give—give in goodly and satisfactory measure.

"One word more. If there be any whom you fail to educate, arouse, persuade or successfully attack, report him to headquarters. No Jew shall escape. If you cannot get him, some one else can and will.

"In closing let me again ask your pardon for this evening's performance. If this has been unconventional or even spectacular, I beg you to remember as I have said elsewhere that these are trying and unusual times and require unusual, perhaps trying, treatment. If I have made a mistake, I beg you to forgive me. It has been a mistake of the brain not of the heart. My motives, my intentions, at least, were good. Whatever you may think or feel or believe, pray blame only me. Go away from here condemning only me. I alone am responsible."

It is not difficult to imagine the spirit which the workers carried with them from this "banquet", and which they radiated throughout the city. Everywhere was heard the slogan "Suppose you were starving?" At the various noon day meetings prominent orators and opera stars brought new inspiration, among them Rosa Raisa and Irene Pavloska of the Chicago Opera Company.

Little more need be said except to give the figure announced on the final day—$1,836,000. This brought the contribution of Julius Rosenwald above $262,000. The success in Chicago inflamed the rest of the country. The clouds of doubt and discouragement were shattered by the inspiring Chicago figure, which had been broadcasted by the National Headquarters to its 1500 local chairmen. No longer could it be said that the people were tired of giving—no longer could it be said "it cannot be done."

CHAPTER XV

Up and Down the Land

Hunger dinners produce food for the starving—A joint mission for Russia—Countrywide organization—Minnesota exceeds quota by forty per cent.—Despite poor crops the South does more than her duty—Michigan sets a standard—Indiana and New Jersey respond valiantly—Pennsylvania, Rhode Island, Connecticut, and Florida again come through—The Governor of Virginia issues a proclamation—Dr. Louis D. Mendoza: "Jewish men and women; your blood calls to you!"

Hunger dinners were successful in obtaining large amounts in many cities. New Haven signalized the opening of its campaign with this type of appeal at the Hotel Taft. The proprietor generously contributed the use of the ball room and its entire equipment for the purpose. At the Hotel Bond in Hartford, a similar dinner was held and here also the management donated a receipted bill for the use of its banquet hall and in addition supplied a large corps of waiters to create the illusion of a genuine banquet. So enthusiastic were the employees of this hotel that the cloak room attendants who handled over five hundred people turned over their entire proceeds to the campaign fund.

The Hotel Berkshire of Reading, Pennsylvania, likewise supplied the use of its spacious dining room for a hunger dinner and furnished all the waiters and incidentals including the use of the various parlors for committee meetings. The proprietor told Sig S. Schweriner that the hotel parlors were at the committee's disposal for gatherings and conferences at any time without cost. A foodless dinner was staged in Harrisburg, at the Penn-Harris. Again the management declined to accept payment.

An agreement had been entered into between Mr. Hoover and the Joint Distribution Committee, whereby the two organizations were to amalgamate and extend their feeding program from the Volga district into the

Ukraine where by far the largest percentage of helpless Jews were centered. This consolidation was one of the most significant steps in European relief taken on behalf of the Jewish war sufferers, and great credit is due Lewis L. Strauss in effecting it. Mr. Strauss has a brilliant record of achievement starting with his service as personal secretary to Herbert Hoover during the war and concluding as Acting Chairman of the Russian Committee for the Joint Distribution Committee. Colonel William Grove of the American Relief Administration and Dr. Boris Bogen were appointed members of the joint mission.

Two months to a day after David A. Brown had taken the chairmanship of the national appeal found him mobilizing his forces throughout the country in an astounding manner. "Within a few months," said Mr. Brown, "the whole world shall know what the answer of America is to the suffering of the Jews of Europe." Louis Marshall sent the following message to every leading Jew in the United States. "For seven years we have helped to keep the spark of life in the suffering bodies of our co-religionists. Let us not desert them now. If we do, God will not forgive us and the world will condemn us." The country was being organized to a degree and with a rapidity never before attempted. The first six months alone witnessed eleven zone conferences and five hundred sectional gatherings of communities and states.

The State of Minnesota raising forty per cent. more than its quota turned in $375,000, largely due to the activity of Joseph H. Schanfeld, State Chairman, and his associates among whom must be mentioned Rabbi Albert G. Minda. Duluth did not wait for the state wide campaign, for its two leading Jews, H. Y. Joseph and I. Freimuth had attended the Chicago Convention and become infected by the eagerness which had seized all who were present. They launched their campaign with a big mass meeting.

Max Korshak gave the address of the evening, a non-sectarian appeal was made, and the entire community soon subscribed $18,500.

The response from North Carolina was an ample one. The whole state was aflame with the spirit of Jewish relief, Sunday schools took up collections, and prominent ministers of different denominations accepted chairmanships in the leading communities. The children of the State Masonic Orphanage subscribed $200. Lionel Weil, State Chairman, sent to headquarters the following letter from the Superintendent of one of the remote mountain schools, which breathes the spirit of self-sacrifice and human helpfulness:

"I am sending herewith a check for five dollars, which is an offering made to the famine-stricken Jews by the children of the Hall's Chapel Public School. The five dollars is a prize offered for the highest grade in deportment. When the teacher went to present the prize, all the children, twenty-four in number, claimed themselves unworthy to receive it, and unanimously voted to send it to the starving children in Europe."

Pessimistic feeling due to unsettled business conditions proved no deterrent to the alacrity with which representative Jews from North and South Carolina, Georgia, Alabama and Virginia agreed to raise $750,000 in Zone Four. Meeting in Atlanta, the delegates of this zone were addressed by David A. Brown, Victor H. Kriegshaber, Zone Chairman, and the following, who had accepted offices as Chairmen in their respective States: Armand May, Atlanta; Isadore Weil, Montgomery; Lionel Weil, Goldsboro, North Carolina; Louis Schimmel, Charlestown; Moe Levy, Norfolk. Among the fifty delegates assembled were: Morris Lowenthal, and E. Sternberger of Asheville, North Carolina; Simon Gassenheimer, Emil Weil, Leo Strassburger, Bernard Lobman and Leopold

Strauss of Montgomery; Rabbi Morris Newfield, Major M. M. Ullman, Joseph Loveman, Moses Joseph and A. Leo Oberdorfer of Birmingham; Rabbi David Marx, Joel Dorfman, S. Boorstein, M. Lichtenstein, Edward Haas, M. Eplain, Louis J. Elsas, Oscar Elsas, Warner Buck of Atlanta; and Rabbi Jacob S. Raisin of Charleston.

No duty was ever assumed in a more cheerful spirit than when Armand May consented once more to lead the forces of Georgia. Atlanta Jewry rallied around Arthur I. Harris, who with the help of M. Lichtenstein, Leonard Haas, Dr. David Marx and a large committee sought out every Jewish resident in that city. Within a short time $80,000 was subscribed. The treasurer, whose helpful work played a big part, was Thomas C. Erwin, vice-president of the Citizens and Southern Bank. The appeal of Dr. Nathan Krass of New York helped stir the citizenship to their splendid endeavors.

L. J. Hofmayer, of Albany, Georgia, Chairman, was pessimistic before the campaign. When the field worker explained that no matter how badly off Albany might be, the Jews in Europe were suffering a thousand times more, Mr. Hofmayer resolutely determined to go ahead. Leonard Farkas, Meyer Rosenberg and other leaders stood behind him. Although the cotton crop in that section of Georgia had been practically ruined by the bollweevil and the community was economically depressed, the committee worked heroically. A meeting was called at the Temple, and Rabbi Landau and Rabbi B. A. Tintner of New York launched the appeal. This was February 6th, 1922, a day which all the Jews of that Southern city remember with glowing pride. $8,500 was subscribed.

The response from the non-Jews was again lavish. Noonan was a town without Jews, nevertheless the president of a local bank accepted the chairmanship, and that

small community with a population of less than 3,000 gave in excess of $500.

A remarkable campaign in a state noted for remarkable campaigns must be credited to Maryland. Under the guidance of Judge Eli Frank success quickly crowned the work. Baltimore Jewry upheld its high tradition in subscribing large sums despite the business depression. Jacob Epstein, Abraham I. Weinberg, Dr. William Rosenau, Rabbi Morris S. Lazaron, Julius Levy, and William Levy mobilized their communities as in previous appeals. The total amount raised—$518,000—tells eloquently of the whole-hearted manner in which the people subscribed.

David H. March of New Orleans, Zone Chairman, gave almost his entire time for four consecutive months. He travelled extensively through Florida, Tennessee, Louisiana and Mississippi conferring with committees everywhere, and aiding in the attainment of record-breaking results. Rabbi Abram Brill of Shreveport and Rabbi Harold Reinhart of Baton Rouge placed themselves at the disposal of the Louisiana Committee for weeks at a time. Rabbi Max Heller of New Orleans, gave generous assistance to Mr. March and his associates. Simon Lyon, chairman for Washington, D. C., was another whose service is unforgettable, for his city raised more money during the times of depression than during the most prosperous days.

Given a quota of one hundred thousand dollars, Mr. Lyon and his committee, including Gerson Nordlinger, Dr. Abram Simon, Henry King, Julius I. Peyser, Fulton Brylawski, Judge Milton Strasburger, Morton Luchs and others, reported a total of $110,000 in a campaign lasting exactly one week. Over ninety-eight per cent. was eventually turned into the National Treasury.

The Jews of Port Huron, Mich., through Louis A. Weil had assured the National Headquarters that they

would raise $3,000 among their fifteen families. Three days after this pledge had been made, Mr. Weil telegraphed David A. Brown, "Our pledge to you has been made good. Am now mailing check for three thousand dollars." It was encouraging messages of this sort that inspired the National Committee and its members to feel that the Jews of America were securely back of them. The little town of Norway, Mich., whose Jewish population consisted of—Lazarus Charasch—was the first community in Michigan to report an over-subscription. Norway's quota was $300. Mr. Charasch raised $371. Because the Wolverine State was the first to begin a statewide appeal, it was watched with an eager eye by the rest of the country. Its complete success marked out Michigan as a gauge and standard for American Israel in the nation-wide canvass that was rapidly developed. Dr. Leo M. Franklin of Detroit, who recently celebrated the twenty-fifth anniversary of his charge spoke in many cities during the campaign, and his fervent appeals brought thousands of dollars to the distressed victims of the war. Fred M. Butzel, Chairman of the Michigan Committee, during the first ten days addressed meetings in ten different communities. Alick Rosenthal, Chairman for Petosky, reported that the quota of $800 for that town had been subscribed in five hours. Grand Rapids, Kalamazoo, Jackson—all staged a three day appeal, successfully.

Indiana, with L. J. Borinstein of Indianapolis, State Chairman, likewise did a remarkable piece of work. With a quota of $300,000, which was accepted over the vigorous protest of many of the leaders, Mr. Borinstein reported a total of $330,000 in a two weeks campaign. Rabbi Morris M. Feuerlicht of Indianapolis, Rabbi Aaron L. Weinstein, of Fort Wayne, Rabbi Pizer W. Jacobs of Gary, and every other spiritual leader in the Hoosier State, aided in obtaining this unparalleled result. One of the chief aides of the

chairman was Albert M. Rosenthal of Indianapolis, who threw himself into the appeal so whole-heartedly that just before the end he was obliged to go to California for a greatly needed rest. His vacation, however, consisted in organizing and stimulating committees in Los Angeles and San Francisco. So splendidly did he serve that the Jewish citizens of Los Angeles tendered Mr. Rosenthal a dinner of appreciation.

As usual, New Jersey found itself in the vanguard of Jewish relief work. With Felix Fuld of Newark chairman, as he had been from the outset, and with the help of Michael Hollander, Lewis Straus, Louis Bamberger, Nathan Bilder, Louis Plaut, Dr. Solomon Foster, Michael A. Stavitsky and others, the quota of $600,000 was exceeded by $148,306—truly a wonderful expression of generosity!

Upward of two hundred delegates from Eastern Pennsylvania, Southern New Jersey, Maryland, Delaware and Washington, D. C., attended an all-day session at the Bellevue-Stratford Hotel in Philadelphia, which resulted in the organization of Zone Three, under the chairmanship of Dr. Cyrus Adler. The Conference was addressed by Felix M. Warburg, Louis Marshall, James H. Becker, Dr. Boris D. Bogen, Dr. Frank Rosenblatt and David A. Brown. Mr. Warburg explained that the Joint Distribution Committee had ceased giving doles to the orphans, but broken homes and broken lives were still in need of ministration. The European program for the coming year, he continued, must include the repatriation of hundreds of thousands of refugees and the improvement of sanitary conditions in order that the Jews should no longer be accused of disseminating disease. This was one of the great causes of much of the anti-Semitism prevalent in Europe during the post-war period.

The Conference discussed the reconstruction work for

which $1,500,000 was to be set aside. "We have told the Jews of Europe," said Mr. Warburg, "that they must not rely entirely on us; they must do much of the task of reconstruction themselves. The fact that in a number of communities the Jews are giving forty cents for every sixty cents given by the Joint Distribution Committee for loan purposes, that the Jews of Europe are giving thirty cents to every seventy cents given by America for hospitals, is a sign of tremendous progress. . . . And with the money that was being raised, work will soon be started in Russia. Congress had just authorized the purchase of foodstuffs to the value of twenty million dollars. That will help feed the people in the Volga districts where they have nothing, but it will not feed all of the starving people in the famine districts. The Jewish pogrom victims will not be helped by the Congressional appropriation; it will not put the former flower of Jewry—the Jews of Ukrainia—back on their feet. These are our tasks." After James H. Becker had concluded his impressive story of his experiences in the Ukraine, the Committee passed a resolution to launch an appeal in Zone Three for the quota assigned to it.

Jules E. Mastbaum was chosen chairman for the city of Philadelphia. He surrounded himself with able lieutenants, most of whom had served in the previous campaigns. Among the group were Louis Gerstley, Judge Horace Stern, Jacob D. Litt, Horace Hano, Roy A. Heymann, Harry B. Hirsch, Harry G. Sundheim, David W. Amram, Simon Miller, Dr. A. S. W. Rosenbach. And an army of over 2000 workers threw a drag net over the city, bringing their appeal to the remotest Philadelphian. The results proved a stimulant to the work throughout this territory. David A. Berg made a sensational contribution consisting of a piece of real estate with an equity of $100,000.

Preliminary to the Pittsburgh appeal, Mr. and Mrs. Sol Rosenbloom of that city made a contribution of $25,000. A conference called by Isaac W. Frank selected Nathaniel Spear, one of the leading business men of his city, to conduct the campaign. He mobilized a most effective corps of workers who brought the work to a happy conclusion. Among the outstanding leaders were Dr. Samuel H. Goldenson, the successor of the lamented J. Leonard Levy, Irvin F. Lehman, A. Leo Weil, A. J. Sunstein, Charles Dreifus, Honorable Josiah Cohen, I. W. Frank, Maurice Falk, Max Rothschild, and Peter Glick.

Rhode Island always among the first states to answer the call had already raised, under the generalship of Archibald Silberman and D. Gus Schneider, over $76,000, of which amount Providence had subscribed $50,000, and Woonsocket, through the generosity of Arthur I. Darman, had given $7,500. Senator Max Levy of Newport successfully undertook to raise the quota of his community.

A young man in Tampa, Florida—David A. Falk—became the captain of that State. He had the help among others of Julius Hirschberg, Rabbi Israel L. Kaplan, Abe Maas, Harry Pepper, David Rabinowitz, J. K. Cohen, David Davis, Leo Jacobson, Sidney P. Levy, Rabbi William Ackerman, S. Mendelson, and Judge Henry Cohen. The full quota was obtained in eleven days. The work of the leading Jews of Miami, who included Isidore Cohen, Harry V. Simons, P. Ullendorf, A. Affromow, aided greatly in the success of the campaign.

Connecticut was asked to give $150,000—a larger amount than it had ever raised. Charles H. Shapiro of Bridgeport was elected state chairman, and he made his leadership one of the greatest achievements of his busy life. At a State Conference held in New Haven, and representing twenty-eight out of thirty-two cities, the enthusiasm was so great that the delegates unanimously in-

creased the quota from $150,000 to $250,000. And when the final returns were made, this sum was exceeded.

The newspapers of Connecticut seemed to be in competition with each other as to which would give the most publicity. Stamford, under the captaincy of Abram Spelke and Rabbi Artz contributed $27,000—an outstanding record. A hunger dinner given in Bridgeport to one thousand guests, including State and City officials, brought in a substantial part of the State quota. Special mention must be made of the participation in the campaign of Rabbi Louis Mann of New Haven and Rabbi Abraham S. Anspacher of Hartford. Rabbi Mann has since been called to Chicago to fill the pulpit made vacant by the death of Dr. Emil G. Hirsch.

The sudden death of Charles H. Shapiro on August 23rd, 1922, shocked American Jewry. A great memorial meeting under the auspices of the American Jewish Relief Committee, was held in Bridgeport on Sunday, October 29th, at which were present representative citizens of the state and nation. Among the organizations that paid tribute to his worth and works were the Independent Order of B'nai, B'rith, Order of B'rith Abraham, Young Men's Hebrew Association, Council of Jewish Women, and nearly one hundred synagogue and religious and welfare societies.

The people of Wisconsin were asked to raise $200,000 in a ten day appeal. A. L. Saltzstein of Milwaukee became the chairman. His captains and workers were practically the same men and women who had served in the previous appeals. Success added another jewel to Wisconsin's crown of humanitarian service.

Moe Levy of Norfolk, a prominent member of the Virginia Bar, at great personal sacrifice, had accepted leadership for his State. The goal was $200,000, and the people freely responded. On the eve of the campaign

Governor Westmoreland Davis appealed to the citizenship in the following proclamation:

> "Though three years have passed since the first Armistice Day brought the great world conflict to an end, the terrible effects of the war are not yet over. While we still feel them in America, their ravages are far greater among the people of Europe. Of all these, none has suffered more than the Jewish people. By reason of peculiar conditions, they are ground again and again between the millstones of oppressing armies. And after the armies, even worse, the mobs and guerilla forces preyed upon them, looting, ravishing, massacring, without stint or pity. There are countless refugees huddled in camps or starving and freezing on the roads or in the fields, maimed men and women, helpless orphans and widows—where only help can come from relatives and friends in America. The Jewish people have done nobly for their own, but the Jewish Relief Committee for sufferers from the war has found that the sum of fourteen million dollars is the absolute minimum that will be needed to help these unfortunates to survive the Winter, and is entering upon a campaign to raise this sum in the United States—the quota for Virginia is slightly over two hundred thousand dollars—now. Therefore, I, Westmoreland Davis, Governor of Virginia, do hereby most heartily commend to the people of Virginia this great work for humanity and urge that they contribute liberally to this deserving cause."

Dr. Edward N. Calisch of Richmond, toured Virginia as well as North Carolina to address a succession of gatherings. Dr. Louis D. Mendoza of Norfolk, an orator of unusual ability, stirred many audiences, and I am quoting from one of his speeches as indicative of what men felt and thought in those days of tension and sacrifice:

"I make no apologies for my appearance, for I come not as a suppliant, but as one offering you the gift of a great and noble cause. With this meeting, Virginia enrolls herself in a national endeavor to save the lives of three million human creatures. Am I not right to put the matter in terms of a service to you? What greater privilege can be given to anyone than to be given the privilege of saving his fellow creatures from misery and death? What holier joy can swell the heart of a swimmer than to breast the waves and save a man from a watery grave? What better reward can be offered a physician than to

stand beside a sickbed and fight with death for a human soul and win the battle with the grim Reaper? It is that holy joy that is yours!

"These hours in the coming week will be pinnacle hours for you; you will not escape the Eye of Heaven—the angels will be gladdened or saddened by your deeds. I am confident what the results will be, for I know the heart—the great beautiful, understanding heart of the American people.

"Men and women, I do not want to tear your heart-strings with unnecessary horrors in this appeal. Oh, how I wish that for this time I might have the words of a Shakespeare, the imagination of a Poe, the sobbing appeal of a violin—that for once I had the eloquence to depict to you a tithe of the suffering that, like a tidal wave has engulfed the Jews in Eastern Europe.

"Ladies and Gentlemen, when you go home tonight will you not help to keep the flame of life in those little breasts? Will you not give of your means to bring back to health those whose minds and bodies are diseased? Of course, you will give! If they were savages you would help them, and because they are civilized human beings; because by a trick of fortune they were not born in America—because some day we shall stand before the great white Throne, and answer God's question: 'What have you done for your other brothers?'—you are going to give. We are going to give the money, that we would otherwise spend trivially, to give a few hours comfort to the dying and to try to save the babies that are still living. We are going to swell shrunken cheeks and shrivelled bodies, and to try to bring the smile of health back to them again. Jewish men and women, your blood calls to you! Christian men and women, your God is fighting across the ocean and saying to you: 'Inasmuch as you do unto the least of these, you do to me.' "

CHAPTER XVI

An Unparalleled Achievement

New England engages in the great work—The Southwest goes into action—Iowa emulates the Good Samaritan—"Mose" Gunst wires: "Whoop her up at your end and I will do likewise"—Nebraska and New York State join in a common work—Spiritualizing American Jewry—Dollars for Europe and moral enrichment for America.

A RELIEF campaign is not an artificial drama neatly unfolding itself, act by act, to a set climax; it is a cataract of emotion pouring itself simultaneously over a vast area, bewildering in its power and effect. Nothing happens in sequence; all is an apparent confusion, even if an ordered one. And the $14,000,000 campaign set a tide of sacrifice in motion, flooding the National Headquarters with its dollars from every quarter of the land.

In Boston the headquarters for Zone One, 200 delegates mobilized themselves, representing 62 cities and towns of New England, and prepared to raise $1,100,000. The conference was presided over by the Zone Chairman, Louis E. Kirstein. Abraham Shohan, who had just returned from Poland where he was identified with the Child Welfare Department of the Joint Distribution Committee, described the tragedy of 300,000 Jewish orphans. Julius Rosenwald told of the obligation of American Jews. "If we want to retain our own self-respect, we must do everything in our power for our co-religionists who have no one to turn to—no one to aid them, but us." Jacob Billikopf related his observations while in Poland as a member of the American Commission. A great ovation was given to Louis Marshall who appealed to Jews of Massachusetts to raise their quota of $1,100,000. Other speakers were Judge Jacob Asher of Worcester, Massachusetts, David A. Lourie of Chelsea and Rabbi Harry Levi.

Within a few weeks after the convention was held in

Boston the campaign was initiated in Massachusetts. Mr. Kirstein issued this statement:

"In entering upon this live-saving expedition, the Jews of Massachusetts must be guided by the fact that conditions abroad are far worse today than they were when the cannons of war were thundering, and that the national appeal is a supreme effort to save the remnants of the Jewish race in the war-torn zones of Europe.

"We Jews are prone to talk more of 'Jewish rights' than to bear the brunt of 'Jewish responsibilities.' Our brethren are our responsibility—yours and mine. The ocean is not wide enough, and world not great enough to separate us from the consequences of our neglect.

"If we expect the respect of our Christian neighbors, we—the fortunate ones—must do our duty towards our people whose very lives depend upon us. Let us go forth enthusiastically and cheerfully to save our quota of Jewish lives. Ours is a duty and opportunity to give and serve."

Ten days were fixed as the limit in which the quota must be subscribed. No previous campaign stirred the hearts of Massachusetts as this. No previous campaign had a greater purpose. The piercing cry from the Jews in the famine-stricken lands of Europe demanded an answer prompt and whole-hearted.

Twenty-five hundred workers were enrolled to carry the appeal into the homes of every Jew in the State. The chairmen were as follows: Athol—Charles Kumin; Attleboro—Max London; Brockton—Max Wind; Chicopee—Samuel Weiner; Clinton—Morris Long; Fitchburg—Jacob Borowsky; Framingham—J. Polepsky; Gardner—J. L. Rome; Gloucester—Joseph Kerr; Holyoke—Benjamin Evarts; Haverhill—Max Freedman; Lawrence—Lewis Schwartz; Leominster—Robert Lubin; Lowell—B. S. Pouzzner; Lynn—Simon Shamroth; Mansfield—Louis Pearlstein; Marshfield—B. Feinberg; Milford—J. Wyzan; Marlboro and Hudson—Morris Wyzan; Natick—J. Deitch; New Bedford—Samuel Barnet; Northampton—

Harry Astmann; North Adams—H. H. Kronick; Peabody—E. A. Hershenson; Pittsfield—George A. Newman; Plymouth—Bernard Field; Southbridge—Ralph Robbins; Salem—Joseph L. Simon; Springfield—Raphael Sagalyn; Taunton—Louis J. Antine; Westfield—Samuel Sincovitch; Worcester County—Jacob Asher.

The leaders in Greater Boston besides Mr. Kirstein were Leon Strauss, director of Boston Appeal; Albert W. Kaffenburgh, chairman of Boston Appeal; David A. Lourie, chairman of Suburban Districts; Abraham Koshland and Julius Eisemann, treasurers; Arnold Hartman, chairman of Office Committee; Sidney S. Conrad, chairman of Massachusetts Appeal.

Maurice B. Hexter, Executive Director of the Federation of Charities and Joseph Bearak gave maximum aid. Among the large donors was Col. A. C. Ratchesky. Newspapers pointed out the effective work done abroad by the Joint Distribution Committee, how in addition to feeding the starving it was uniting broken families, locating refugees, transmitting funds and food supplies from relatives in America (over $10,000,000 had been transmitted to 200,000 individuals), repairing public baths, re-equiping hospitals, restoring public institutions and organizing agencies for the care of orphans and destitute children.

"We are engaged in a unique experiment," said Felix Vorenberg, chairman of the District Appeal, "an effort to place Boston first in the ranks of true philanthropy and to solidify the Jewry of the city in this most urgent cause." A pledge of service was exacted from every worker in which he agreed to contribute his time, money and effort to the campaign. So comprehensive was the scope of organization that there was a worker pledged in writing for every ten Jewish residents of Boston. The appeal in Chelsea under the generalship of Judge David A Lourie was on a cash basis. No pledges were accepted.

When the campaign was concluded, the Jews of Boston learned for the first time their philanthropic resources. Over $500,000 had been subscribed, yet when the preliminary work was begun, there was a clamor that they could not possibly raise the quota. If their generosity was ever doubted, it was expelled once and for all by the victory banquet held at the conclusion of the campaign. Over 25,000 pledges had been obtained.

The appeals by Dr. Nathan Krass, Irma May Cantor and Dr. George E. Leiken, who represented the National Committee at the opening dinner were indeed answered in an unprecedented manner. The last day of the campaign was utilized as flower day when more than 150,000 roses were sold, which brought in excess of $10,000 contributed in sums ranging from ten cents to one hundred dollars. The headquarters in charge of Maynard Ginsburg never closed during the drive.

Worcester Jewry responded heartily when the call was made by Judge Jacob Asher. Over $75,000 was raised in that city and surrounding territory. Mr. Asher received notable support from Barnett Wolkowich in the capacity of secretary, and B. Larz Newton as chairman of publicity.

When Fall River, Lowell, Lawrence, Springfield and all the important Massachusetts cities had sent in their final returns, the sum total raised for the Jewish war sufferers throughout the State was over $1,100,000 quota. The collection of all unpaid pledges was taken over by the New England Bureau, of which Julius Eisemann was an active member. This important work was under the personal supervision of Dr. Louis I. Goldberg, assisted by Miss Esther R. Prussian.

With their emotions deeply stirred by the manifold miseries of the Jews of Europe, 105 representative Jews from Missouri, Arkansas, Kansas, Oklahoma and Texas,

comprising Zone Eight, met at the Columbian Club at St. Louis and pledged themselves to obtain $1,600,000. Nathan Frank, Zone Chairman, presided. James H. Becker's narration of the horrors he had seen in Europe moved his hearers to tears. He told of hospitals filled with girls and women—victims of the barbaric treatment of their captors; of others in which small children lay, maimed and blinded from hunger and thirst, dozens huddled together in one small bed.

"When I speak of beds, I don't mean the immaculate metal beds of American hospitals. I mean wooden horses, over which were stretched bare boards, with matresses consisting of gunny sacks filled with straw—no pillow cases, no sheets, no disinfectants!"

Aaron Waldheim of St. Louis pledged himself to take an active part in the Missouri Campaign for $500,000 and among those who agreed to co-operate with him were: Mrs. V. K. Fishlowitz of Bonne Terre; Louis Gratz of Carthage; Joseph Wallbrunn, Chillicothe; Charles Ettenson, Excelsior Springs; Joseph Goldman, Jefferson City; L. M. Arenson, Hannibal; Harry Bobier, Independence; A. C. Wurmser, Kansas City; George Einstein, Moberly; M. Chasnoff, Sedalia; Harry Block and Rabbi Garry J. August of St. Joseph; G. F. Newburger of Joplin. The eloquent Dr. Leon Harrison, ably seconded by Rabbi Louis Witt and Rabbi Samuel Thurman, addressed many meetings, conferences and luncheons in St. Louis and elsewhere.

Sioux City, Iowa reported through Dave Davidson that they had collected $71,000. Rabbi Joseph L. Baron of Davenport rendered notable assistance in this work. One of the leading local newspapers expressed the pith of the appeal in touching words.

"It is a creedless call; it is the cry of human suffering from the throat of a persecuted, perishing people—it is not

a call for armed intervention or leagued statesmanship to provide the opportunity of self-determination; it is not a political demand for a protectorate, or an over-lordship—it is the human moan of babes bereft of sustenance, the wailing of women for food, the hoarse pleading of men once strong, now weak and long fasting! Shall this awful cry go unheeded in rich, generous, hospitable justice-loving America?

"It is no ordinary 'drive'. It is the heart-rending demand upon the substantial sympathies of a great people who have never yet closed their hearts or purses to the needs of their fellow creatures, irrespective of race, creed or condition. This appeal must not go unanswered. Once upon a time, there was a certain Samaritan who found one who had fallen among thieves stripped of his raiment, wounded and half dead, and the Samaritan went to him and bound up his wounds pouring in oil and wine, and set him upon his own beast, and brought him to an inn, and took care of him; and the Samaritan was of the Orthodox faith of Israel, but he asked not if the man was Jew or Gentile."

The Committee of Des Moines was headed by Rabbi Eugene Mannheimer. A complete canvass was made there by several hundred men and women workers. Morris Mandlebaum, L. Oransky and Charles Silverman, whose recent death was a great loss to the American Jewish Relief Committee as well as the citizenship of Des Moines, were in the forefront of the activities. The Jewish people of Davenport joined with the rest of the State in a record-breaking response. E. P. Adler headed their organization. The entire State was covered in the remarkably short time of two weeks and its quota was liberally exceeded. Council Bluffs, Cedar Rapids, Dubuque, Fort Dodge, Keokuk and Ottumwa rendered unforgettable service.

Declaring that the campaign for the relief of the distressed and starving Jewish population in Europe must go forward with redoubled efforts, Moses A. Gunst, pioneer

merchant and district Chairman of San Francisco and Northern California, immediately on his return from a European trip organized his campaign committee. "I had planned," he said, "to give up my place as head of the Western division which takes in almost all the territory West of the Mississippi, but when I learned while abroad of the terrible suffering in Russia and Austria, I resolved to continue to do what I could to make the coming drive a complete success." In a letter to National Headquarters, Mr. Gunst (who always signed himself "Mose") wrote: "Whoop her up at your end and I will do likewise."

The organization in San Francisco co-ordinated its work with Los Angeles, Fresno and other important California communities. Mr. Gunst invited the help of Louis M. Cole of Los Angeles, L. M. Mendelsohn of Fresno, Joseph Redlick of Bakersfield and over three hundred prominent Jews throughout the State. Due to the rapid and effective work of the local captains, the appeal was vigorously presented in over one hundred and sixty cities and towns. Adolph Fleischman of Los Angeles was the campaign chairman in that city, and was fortunate to enlist the assistance of Albert M. Rosenthal of Indianapolis, who was in California for a brief vacation. Mr. Rosenthal gave the drive the benefit of his best experience and the results showed the effects of his expert knowledge. Sacramento, Oakland and San Diego were the first to cross the goal. Exactly twenty-one days later, Chairman Gunst wired New York: "California has answered the appeal of stricken Jewry abroad with one hundred and ten cents for every dollar asked."

The State of Nebraska had been represented at the Chicago conference by Harry A. Wolf, Harry Lapidus, Isadore Zeigler and A. B. Alprin. On their return from the historic meeting, a conference was called in Omaha, and William L. Holzman was again elected State Chair-

man, George Brandeis, State Treasurer, and Selwin Jacobs appointed chairman for Omaha and Dr. Philip Sher, Treasurer. This committee visited many of the principal cities in the State, and actively prosecuted the work.

$1,000,000 was asked of New York State, exclusive of New York City. Eugene Warner of Buffalo was placed at the helm because of his executive ability, enthusiasm, energy and optimism. Syracuse under leadership of H. Hiram Weisberg broke all precedents by giving $120,000. Buffalo, Albany and Utica had unusually capable leaders in Charles Polakoff, Bertram M. Aufsesser, Nathan Hatch, Samuel Hessberg, Rabbi Reuben Kaufman, William Gimbel, Samuel B. Reichler, and responded nobly. The Community Chest of Rochester, of which George Eastman was president, and Harry P. Wareheim, manager, granted an allotment of $50,000, which was supplemented with an additional sum at the end of the year. Rabbi Horace Wolf aided all over the state. Although in ill health, Rabbi Louis J. Kopald took the same conspicuous part in this effort as in the former campaigns. One of the most beloved of Albany's citizens, Rabbi Eli Mayer was active throughout the war relief appeals. Until a fatal illness intervened he delivered many powerful sermons for the cause.

During the height of the Campaign occurred the anniversary of the death of Dr. Israel Friedlaender and Rabbi Bernard Cantor. Memorial services were held in Carnegie Hall, under the auspices of the Joint Distribution Committee at which speeches were made by Dr. Cyrus Adler, Judge Julian W. Mack, Louis Marshall and Rev. Harris Masliansky.

It has been said that the success of the $14,000,000 campaign marked the beginning of a new epoch in American Jewry. At first blush, it seems a far cry indeed from the business of raising great sums of money by efficient

publicity and administrative machinery to the spiritual revolution of an ancient race. The Jews have been frequently accused of applying the materialistic yard stick to the achievements of life. The charge has, I believe, been forever silenced by the success of our campaigns.

A greater number of individuals contributed to the last appeal than had ever contributed to a Jewish philanthropic cause. Viewed as a demonstration of the growth of a feeling of responsibility, this fact is big with spiritual significance. Scores of men that had previously been unknown in a national way were brought forth throughout the country. New blood that will permanently enrich the philanthropic spirit has been introduced into American Jewry. As time goes on more and more such men of warm Jewish hearts, ready to give generously of themselves when a worthy cause calls, will be drawn away from their private affairs and dedicated to the Jewish community. A series of campaigns such as ours served America no less effectively than our woe-stricken brethren overseas. The forces of leadership in American Jewry have been powerfully augmented in intellectual and moral power, and not only the forces of leadership, but a conscious rank and file has been increased three and four fold.

In metropolis and hamlet throughout the length and breadth of the country, any number of Jews for the first time fittingly responded to a Jewish appeal, and for the first time, it may be said, attached themselves to the Jewish people. We reached in this campaign over sixteen hundred cities and towns in America, and practically every Jew, man, woman, and child in each of these places was appealed to personally. No such comprehensive searching out of Jewish individuals for a Jewish cause was ever before accomplished or even attempted. The message of brotherly love was carried to villages where only a few Jews lived, or one Jew alone, and it is gratifying to know

that in many such instances the collections were augmented by Christian neighbors and friends, who were eager to demonstrate their sympathies for their Jewish fellow citizens and eager too that their town make a creditable showing in the great work of mercy. Indicative of this spirit is a letter from Bishop Edmund F. Gibbons of Albany to our Chairman, Bertram M. Aufsesser, which I quote in full:

"With profound sympathy for the Jewish sufferers in Europe, I am sending you enclosed my check for one hundred dollars as a contribution to the proposed drive for Jewish relief. I am sure that the appeal which your committee is making will reach the hearts of our people, who have been spared the horrors that have fallen upon the suffering millions in Europe. I hope that the efforts of your committee will meet with gratifying success."

This reservoir of human sympathy will never run dry. Once an individual has been moved to give to a Jewish cause, he can always be counted upon for future contributions—his interest will increase, not diminish. An editorial writer for the *New York Evening Post,* speaking of the outpouring of heart and purse in the community for every relief fund, has put the matter very happily:

"The channel of benevolence grows deeper with each donation. The check book opens more easily with each new check that is written. Eventually, the gentle dew of charity flows freely, almost without solicitation. There is nothing else back of this great miracle of millions and hundreds of millions we have seen enacted. With proper organization it has been shown that the saying 'it is more blessed to give than to receive' may become a great motivating force. A small nucleus of enthusiasts who will not suffer persecuted Armenians to perish in the burning sands of Arabia, or Jewish children to die of exposure in devastated Poland for want of pecuniary aid, makes the little snowball which finally rolls up into the monster relief fund. They work and toil with intense activity, annexing by their tireless enthusiasm and nerve here and there a giver, who,

immediately he has become a giver, feels his honor involved, and himself becomes the most enthusiastic taker of them all. So the ball grows. Business men are baited by the challenge that the campaign is not being run on businesslike lines. Very well, let them come in and organize it. A marvelous net is then woven through whose meshes not the smallest fry can wriggle. A sort of fever ensues, the rivalry in taking money away from the people for philanthropic purposes is found to be quite as fascinating as the rivalry of selfish business. For many men the slogan becomes a fact that 'if business interferes with your collection of money for the children of Poland, cut out business.' The newspapers catch fire; the glory of giving more than you can afford thrills the air. Special orators develop, with a special gift for piping pledges out of the pockets of people at mass meetings. Ministers and rabbis neglect the souls of their congregation in the more formal sense while they occupy themselves extracting money for the physical needs of a world of sufferers."

There can be no manner of doubt that the Jewry of America is today the most philanthropic and potent Jewry of the world. And by potent, I refer to something far greater than financial resources. The gifts to our fellow Jews abroad may be measured in dollars and cents. But the dollars and cents are the mere counters that signify the rich moral coin given by the Jews of America to American Jewry itself. Not only an enlarged, but an elevated American Jewry has come out of the campaign. This will be seen and felt more and more as time goes on. I shall here point out but one or two phases of this spiritual transformation.

The appeal to Jewish humanity and the common response from all sections and classes of Jews have burned away over night many a difference and prejudice between various groups of Jews that had seemed so deep-seated they could never be overridden. Russian Jew and German Jew, Reform and Orthodox, Zionist and anti-Zionist sur-

prised themselves by working together for a cause equally dear to them all. Or rather they did not surprise themselves; they hardly thought of this unprecedented unity; they simply worked together and forgot for a while their theoretical differences—even forgot often enough their different manners and inflections. For once these superficialities did not matter—except perhaps that they may have added point to the friendly competition between individuals and groups of workers. How marvelously easy and beneficent has been this coming together, this new mutual respect between the different classes and types of Jews that before so misunderstood one another! What preaching and wishing could not accomplish was thus achieved in notable measure toward the greater unification and enrichment of American Jewry.

Among the many letters of commendation and encouragement received at Headquarters was one from Dr. Adolf Lorenz, the noted Viennese surgeon who had just arrived in America to render aid to the crippled poor children, in appreciation of what this country has done to save the starving children of Austria: "I have watched the work of the American Jewish Relief Committee," wrote Dr. Lorenz, "I have said it before, and I cannot say it too often, that without the help which America has so freely given, Vienna today would be a vast graveyard. Uncounted thousands of children in Europe owe their very lives to you. The American Jewish Relief Committee has my heartfelt thanks and the thanks of thousands of others. On your success in the present appeal for $14,000,000 depends the life and comfort of other thousands no less needy. I am not of your faith, but humanity knows no race or creed when there is work of mercy to be done, therefore I say: God bless the Jews of America and prosper them in this new task."

CHAPTER XVII

What Did New York Do?

New York City receives the pledge of service from its eminent citizens—New blood enriches the old ranks—Jacob M. Loeb stirs the city with his challenge—Felix Warburg: "You have heard the challenge of Chicago. Let us meet it."—$1,000,000 in one hour—New York vindicates its honor—A testimonial meeting for David M. Bressler—A dozen States deliver their quotas—In less than a year the $14,000,000 goal is passed—A Renaissance of Jewish spiritual and cultural life.

Perhaps the greatest achievement in the $14,000,000 appeal lay in the response of New York City. After months of effort to secure the proper leadership, a number of the leading men in New York City were selected as associate chairmen, Louis Marshall and Nathan Straus as honorary chairmen, and David M. Bressler was placed in charge of the campaign. Prior to the campaign fifty of the most prominent and active leaders of Jewish affairs in New York City met at the Hotel Biltmore and pledged their services. On this occasion Judge Benjamin N. Cardozo of the New York State Court of Appeals declared: "The tragic condition of our people in Europe makes it imperative that we give ourselves fully and freely to the task of helping them. No Jew worthy of the name will refuse to help!" Samuel Untermyer assured the gathering that he would not spare himself in the effort to raise the required sum. "Speaking for the great Jewish masses, I will say that their hearts will be moved and that they will make unstinted sacrifices for their European brethren." William Fox assured his hearers that he was ready to give even more energy and time to the present appeal than to the former ones. Judge Otto A. Rosalsky, chairman of the previous New York Campaign, spoke forcibly of the need for greater co-operation on the part of the Jews of his city. Colonel H. A. Guinzburg, who had worked side by side with Judge Rosalsky, again volun-

teered his services. Samuel C. Lamport and Jacob Sperber made stirring speeches, pledging their utmost assistance. Senator Nathan Straus, Jr., in volunteering his aid, generously declared:

"The suggestion has been made that men be asked to devote one entire week to the campaign and that during this time, they shall not go near their offices, but apply every effort toward the raising of this fund. I will give two weeks."

Others who offered the fullest measure of aid included Sigmund Eisner, Morris D. Waldman just returned from Europe where he had directed the child care work, Henry Ittelson, Sol M. Strook, Philip J. Goodhart, Judge Alexander H. Geismar, B. F. Moss, Edward C. Vogel, Henry J. Bernheim, Arthur Friend, Dr. Pierre N. Siegelstein, Joseph M. Proskauer, Solomon Lowenstein and Henry Hurwitz.

The rabbis rendered unstinted service to a man. Rabbi H. G. Enelow, Rabbi Ephraim Frisch, Rabbi Sydney E. Goldstein, Rabbi Maurice H. Harris, Rabbi Samuel Schulman, Rabbi Joseph Silverman, Rabbi Benjamin A. Tintner, Rabbi J. Max Weis (who served conspicuously at headquarters), Rabbi Louis I. Newman, Rabbi Max Drob (Washington Heights under his direction gave more money than ever before), Rabbi Stephen S. Wise, Rabbi Nathan Krass, Rabbi Samuel M. Cohen, Rabbi Mordecai N. Kaplan, Rabbi Isaac Landman of Far Rockaway, Rabbi I. Mortimer Bloom, and Rabbi Israel Goldstein are but a few of the large number, whether reform, orthodox or conservative, who responded generously.

A campaign committee was rapidly created. Leaders in New York City felt that new men would have to be brought into the working organization, that the men who had been doing this work for years had more or less ex-

hausted themselves, that the Jews of New York had given and given and given, and that unless new blood was brought into action, serious harm would be inflicted on the local social agencies through draining the resources of the old guard. Fortunately fresh men were found to step into the worn ranks.

David A. Brown took an active part in this metropolitan effort. His sister, Miss Jane Brown, served night and day as his secretary. Mr. Brown assumed many responsibilities and duties in connection with publicity, wrote full page advertisements that attracted nation-wide attention, and addressed gatherings of trades organizations throughout the city.

The drive formally opened with a dinner at the Hotel Commodore. A sensational speech by Jacob M. Loeb of Chicago stirred all present and created a furore throughout the country when the press next morning gave conspicuous space to his remarks. It was different from the usual appeal for funds. Mr. Loeb flatly told his audience they had not done their share in the past. That the Jews throughout the country had done far more in proportion to their resources than those of New York. He continued:

"According to the estimate of a reliable statistician, at least one half of the Jewish population of the nation resides in Greater New York. Not less than seventy-five per cent. of the wealth of the Jews is within the confines of New York. That means proportionate responsibility and proportionate power to meet it.

"If in the face of all this, the Jews of Greater New York do not pledge their full quota or more, it will be a disgrace from which they shall not escape. They shall have to appear before the bar of their fellow Jews throughout the land, perforce plead guilty and accept the condemnation of right-thinking men everywhere. Perhaps defiant, they will prefer to plead not guilty and stand trial. Still they shall not escape. No alibi, be it ever so complete will avail. No defense, be it ever so well prepared will

suffice. No plea, be it ever so eloquent, no counsel, be he ever so astute, can acquit. From Southeastern Europe hordes of cadaverous men will prosecute them, ravished women will bear witness against them and perishing children will condemn them!" He contrasted the luxury and wealth seen in the city with the condition of Jews in parts of Poland, where he said they were glad to get boiled rat!

"You are expected to contribute to the limit of your means. You are expected to rouse your fellow Jews in Greater New York, so that they too shall give in like measure. If only you can be made to see and feel the pitiless persecution of the millions across the sea! Baiting and pogrom, brutality and massacre pursue them! Homeless fugitives, driven and wandering, they stagger through Poland and the Ukraine, maltreated and tortured—this is your own flesh and blood crying out to you. You might have been in their places. It is only by chance that your forefathers migrated West and then East. You are comfortable, while they suffer.

"Undernourished mothers, anaemic fathers and rickety children stalk through Europe for lack of sustenance. Hunger and pestilence are rampant. Misery and devastation are everywhere. Infection, scrofula and tuberculosis abound. The Jews of Greater New York eat—some luxuriously, all comfortably—three meals or more a day. Over there, they are on the verge of cannibalism.

"Does that make you shudder? Well, its the truth! Go from here and shout it out from the house-tops. Let every Jew in Greater New York know and realize that while he is supplied with delicious and delectable viands, his brothers and sisters in Central and Southeastern Europe are either starving or in despair are feeding on loathesome boiled rats.

"Of all men, the Jew can least afford to play the snob. Victims ourselves of discrimination and prejudice, there is no such thing as a Jewish aristocrat. If you want to make this undertaking go, it's going to be a fly-swatting, hell-raising campaign. There should be no small jealousies. There should be no apathy. New York has great leaders. There are Marshall and Warburg, the Strauses and the

Lehmans. There are others, self-sacrificing, broad, devoted and with vision. But what are 10 or 100 such among 1,500,000?

"America expects every Jew in New York to do his duty!"

At the close of the invective against themselves, the thousand men and women who attended the dinner stood up and rewarded the speaker with prolonged handclapping.

Felix M. Warburg who presided said:

"You have heard the challenge of Chicago. Let us meet it. My personal subscription will be $100,000."

He then called upon Louis Marshall who said that there was truth in the charges of Mr. Loeb, that the Jews in New York City had not done their share and that they had yet to make good. Mr. Marshall continued:

"A challenge has been presented to the Jews of Greater New York who are assembled tonight and who are the representation of a million and a half of Jews in the great city. On their behalf, I ask you whether we are ready to accept the challenge."

"We are!" replied three or four voices.

"I am sure that we all are," continued Mr. Marshall. "I wish to say, Mr. Loeb, that there is no one here who makes the slightest complaint of the language that you used, the plainness of your speech and the directness of your attack.

" 'Blessed are the wounds of a friend.' I regard Mr. Loeb as the best friend whom we have here tonight. We are under obligations to Mr. Loeb for having attempted thus to set the mirror up to nature. Not that I agree in all respects with the lurid terms that he has used but he is an artist, and every artist in order to make his picture effective, finds it necessary to lay on heavy and lurid colors. I appreciate that it is the only way to get under the skin of people who need to be awakened. We need it—God knows!

"This is not the first time that a philippic of this character—I will not say of this strength and power and

convincing force—had been uttered in recent years. But we have perhaps been more diplomatic in the use of terms."

Mr. Marshall predicted that the Jews of New York would clear their record by quickly raising their $4,000,000 share of the campaign.

"There are men," he continued, "who have been so busy in their own affairs that they have been unable to realize the tremendous horror depicted by Mr. Loeb. They are unable to understand the gigantic dimensions of the catastrophe befallen the Jews of Eastern Europe. If those here assembled really knew the facts, it would be unnecessary for Mr. Loeb or for me to appeal for your utmost assistance.

"I wish to call your attention to the real problem which confronts us, and which it is our burden, our sacred duty, to solve in the only way in which it can be solved.

"Mr. Loeb has tried to move your heartstrings in order that he might loosen your purse-strings. That is the object of this meeting tonight."

At the close of the meeting, David A. Brown ordered the doors locked while the raising of money was in progress. Within one hour, more than a million dollars had been subscribed.

In the previous campaign, the total number of pledges secured was about 26,000; in this effort, the actual number of subscriptions amounted to 86,000, or three and a half times more than before.

Although the Borough of Brooklyn was included in the Greater New York appeal, a separate working organization was established there. Justice Mitchell May accepted the chairmanship, and in a few weeks built up an effective organization, with the help, among others, of Nathan S. Jonas, Walter N. Rothschild, Justice Edward Lazansky, Louis Jaffe, Judge Henry Lewis, Aaron William Levy, Meyer Steinbrink, Dr. Simon R. Cohen, and Dr. Alexan-

der Lyons. And Brooklyn raised five times more than in any previous drive.

At the end of the magnificent effort a "giving history" had been established for hundreds of thousands of New York Jews. The contributions totalled approximately $4,000,000. The charges made by Mr. Loeb had been magnificently refuted!

The publicity was unusually effective; the general press, the Yiddish newspapers, the Anglo-Jewish weeklies gave columns of valuable space to plead the cause. Today a democratic Jewish community in New York, at least for charitable purposes, may be said to be on the map—one of the first fruits of the new accord between uptown and downtown, East Side and West Side, religionist and free thinker. And a similar accord was rapidly growing in other communities throughout the country.

The services and achievements of David M. Bressler as associate chairman in charge of the New York campaign were celebrated by a testimonial meeting held at the Temple Emanu-El and attended by several hundred of the leading workers.

Excerpts from the addresses delivered on this notable occasion follow herewith:—

Colonel H. A. Guinzburg: When the war-relief campaign was first organized six months ago, those having the matter in charge decided there was one man who could possibly bring victory to the cause—David M. Bressler, and though he could ill afford to leave his business for the period that would be required he recognized the necessity for immediate action and undertook this great effort.

Felix M. Warburg: I hope that Mr. Bressler will be able to continue for many years to come to work for the help and alleviation of those who suffer. At this moment he ought to feel that he has earned not only the appreciation but the love of everyone who has had the privilege of working with him side by side.

Louis Marshall: I have often thought that the world

would be happier, that there would be less misunderstanding among the children of men, if they did not draw themselves into their shells and refrain from giving expressions of approval and commendation to those who are deserving of it. And I therefore rejoice that on this morning so goodly a number of the Jews of New York have gathered here for the purpose of doing honor to David M. Bressler. He was a new Columbus who discovered for New York the people of New York and the possibilities of New York.

Samuel C. Lamport: Here was one man who stood his ground unabashed, and said that he had an abiding faith in the heart and the soul of the people of New York. Granted that the problem may be a massive one, may be a difficult one, but given the right cause and given honest effort, New York will always sustain its reputation. Under the leadership of David Bressler we have obtained nearly one hundred thousand living evidences of the wholesomeness and soundness of New York.

A letter from David A. Brown was read in which he said:

"I regret that the necessity of my being in Chicago, makes it impossible for me to be with you and others of David M. Bressler's friends and admirers who have gathered to show in this public way their appreciation of the splendid services rendered by him in the New York campaign. I have upon numerous public occasions expressed myself as to the importance of his work in connection with the successful campaign waged in New York, and which I repeat. If it had not been for his sticktoitiveness and unusual ability, and high ardor, the New York campaign would not have resulted in the marvelous number of subscribers and that wonderful total in dollars that it has."

In his response to these testimonials of esteem, Mr. Bressler paid tribute to the hosts of his fellow-workers:

Those who participated in the campaign through the giving of their names or service, or both, have much cause to rejoice. Theirs was the golden opportunity in the cause of suffering humanity, and to them it is given to have a

share in the joy of rescue of the hundreds of thousands of men, women and children, their kin, in war-devastated and pogrom-ridden Eastern Europe. For those others who remained indifferent to humanity's call, who could and should have given but did not, I feel a profound pity. For their loss is immeasurably greater than their savings in withholding from others.

The success of the New York campaign was quickly felt throughout the country. Every Jewish community was quickened into virile action. Arkansas, Oklahoma, Kentucky, Colorado and Idaho joined the ranks of States which had raised their quotas. B. B. Woolfe saw to it that Kansas kept step, Jacob H. Berman answered for Maine, Rabbi Sol Kory mobilized Mississippi, Ed Marans and Abe Wehl reported for Montana, and Samuel Platt for Nevada. North and South Dakota, Vermont, Illinois, Utah, Wyoming likewise did their duty. Milton M. Schayer, David E. Harlem and Milton Anfenger took charge in Colorado.

Of the many leaders who were supremely devoted to the cause, made the greatest personal sacrifices so that success might be achieved, and helped to bring imperishable honor to the name of American Jewry, we can only mention a few*: Dr. H. I. Davis of Chicago; Dr. David Phillipson of Cincinnati, one of the leading rabbis of America; J. L. Rosenbloom of Jackson, Tennessee; Joseph Hagedorn of Philadelphia; Major M. M. Ullman of Birmingham; L. Thalheimer of Selma; B. Seelig of Helena, Arkansas; Rabbi Leonard J. Rothstein of Pine Bluff; Rabbi Emanuel Jack and Charles T. Abeles (Chairman for Arkansas in the last effort) of Little Rock; Rabbi Jerome Mark of Helena, Arkansas; Rabbi Rudolph I. Coffee, a conspicuous figure in the Oakland Campaign; Rabbi Sigmund Hecht of Los Angeles and his associate Rabbi Ed-

*Additional names of some of the noble men and women who led the forces of their respective states are mentioned in the Honor Roll.

gar F. Magnin; Rabbi Jacob Nieto of San Francisco, one of the most beloved spiritual leaders on the Pacific Coast; I. Irving Lipsitch, upon whom fell the greater part of the organization work in San Francisco; Max Levy of Stockton; F. J. Ach of Dayton; Charles Friend and Ed. Freschl of Milwaukee; Morris D. Saxe of New Britain; S. Roodner of Norwalk; Nathan Miller of Wilmington, Delaware; Albert Fendig of Brunswick, Georgia; Judge Max Meyerhardt of Rome, Georgia; Joseph Saenger of Belleville, Illinois; Max Klee of Chicago; Max Atlass of Decatur; Max Sklovsky of Moline; W. B. Woolner of Peoria; Rabbi Meyer Lovitch who rendered indispensable service in Peoria; Charles Shanhouse of Rockford; J. J. Reib of Quincy; Harry Lehman of Dayton; M. Rosenthal of Lafayette, Indiana; Rabbi C. E. H. Kauvar of Denver, who gave the fullest measure of co-operation; David P. Davis of Frankfort; Hyman Chernowsky of Augusta, Maine; Bennett Silverblatt of Lowell; Nathan E. Goldstein of Springfield, Massachusetts; Herman Gessner of Escanaba, Michigan; Hugo M. Field of Hancock, Michigan; Sam Ellis of Eveleth, Minnesota; Charles Hallock of Hibbing, Minnesota; Isaac Summerfield of St. Paul; Julius Shanedling of Virginia, Minnesota; A. H. Geisenberger of Natchez; Abe Feibelman, of Jackson, Mississippi; A. Zolsky of Fremont; Sam Hexter, Grand Island; Morris Friend of Lincoln; George Wood of Reno; Louis C. Ilfeld of Las Vegas; David Holzner of Trenton; Harry Bacharach of Atlantic City; Daniel Rothschild of Ithaca; Julius Frank of Ogdensburg; J. M. Solky of Wilmington, North Carolina; E. L. Bergman of Chillicothe, Ohio; Rabbi Isadore E. Philo of Youngstown, Ohio, who addressed a large number of meetings; Rabbi Jacob Tarshish of Columbus although a new arrival there gave a full measure of help; Samuel Horchow of Portsmouth, Ohio; Sigmund Saenger of Toledo; Dr. Joseph Blatt of Okla-

homa City, whose vivid appeals were extremely helpful; Rabbi Charles B. Latz of Tulsa; Rabbi Jonah B. Wise of Portland, Oregon, who upheld the high tradition of his distinguished father; Marcus Feuchtwanger of Newcastle, Pennsylvania; Dr. Bernard Heller of Scranton; Rabbi Marcus Salzman of Wilkes-Barre, whose appeals did much to stimulate that community to make a fitting response; Rabbi J. B. Krohngold of Lexington, Kentucky; Max Levy of Newport, Rhode Island; Morris Freidman of Chattanooga; Rabbi Jerome Marks of Knoxville, who was always in the forefront among the workers; Rabbi Isidore Lewinthal of Nashville, whose work was of indispensable value; Isaiah Scheeline of Altoona, Pennsylvania; Rabbi William H. Fineshriber of Memphis; G. Zork of El Paso; Oscar Berman of San Antonio; A. Zundelowitz of Wichita Falls; C. M. Guggenheimer of Lynchburg, Virginia; Isaac Fass of Portsmouth, Virginia; Abe Walters of Staunton, Virginia; Samuel R. Stern of Seattle; Rabbi Julius Liebert of Spokane; Rabbi Samuel Koch of Seattle, whose stirring appeals did much to arouse his fellow citizens; M. A. Wertheimer of Kaukauna, Wisconsin; Alex Kornhauser of Madison; Anton Hoenigsberg of Sheboygan, Wisconsin; S. Y. Joseph of Superior; Rabbi Barnet R. Brickner of Toronto, who eloquently pleaded our cause to thousands in this city, and Rabbi Max Merritt and Rabbi Herman Abramowitz whose participation in Montreal meant thousands of dollars for the cause.

One of the last campaigns was held in Cincinnati. Chairman Sidney J. Freiberg surrounded himself with an excellent executive committee. Oscar Berman was treasurer, and the campaign was directed by Miles Goldberg. The quota was $250,000. This amount was fully raised and, what is more, practically every dollar was collected—an achievement of which Cincinnati may well be proud. During the drive, elaborate headquarters were

maintained at the Sinton Hotel. At its conclusion, when the bill was requested John L. Horgan, proprietor, sent a receipt in full as his contribution. The state chairman, Alfred M. Cohen, in spite of his multiple duties, served as a worker in the ranks and obtained many large contributions.

Several months previous Columbus had raised $50,000 through the efforts of Edward Goodman, Simon Lazarus and others, all of whom shared the inspiration of that unique and lovable personality—Joseph Schonthal. The Jewish community of Youngstown whole-heartedly responded at the call of Otto Kaufman. The citizenship of Steubenville, with S. J. Anathan at their head, joined efforts with the remainder of Ohio. Toledo Jewry showed its devotion in no uncertain terms when Isaac M. Rosenthal sounded the call to give.

The Community Chest of Cleveland made an initial allotment of $75,000 to be followed with an additional appropriation at a later date. Dayton, Chillicothe, Marion, Mansfield and scores of other cities vied with each other to turn in record-breaking subscriptions. Every prominent Jew in Ohio upheld his obligation to work and give. The campaign served to bring out in an illuminating way the whole-souled generosity of the people of Ohio. Everybody gave with boundless good will. One man wrote: "I count it a blessing and a privilege to be able to do my part, small though it be."

Six months after the campaign opened the glad tidings were sped through the country that the quota of $14,000,000 had been exceeded. On receipt of the news President Harding and hundreds of campaign leaders sent telegrams of felicitations. During the course of the work twenty-five governors and five hundred mayors had issued proclamations urging the citizens of their respective states and cities to respond to the appeal. Public addresses by

Herbert Hoover and Commander Evangeline Booth of the Salvation Army had proved of substantial aid. Assistance had been rendered the Jews from all sides. The Knights of Columbus were willing workers, and James A. Flaherty, Supreme Knight, had written early in the work:

"I can assure you that the Knights of Columbus everywhere are in sympathy with the object of your committee to raise funds for the suffering Jewish people of Europe and Asia. American Christians have reason to be grateful for the generous support given to numerous Christian charities by our Jewish citizens. In ordinary fairness, to say nothing of the intrinsic merit of the appeal you are making, Christians should welcome the opportunity to reciprocate."

The new spirit of unity and the heightened morale in American Jewry born of these repeated campaigns of sacrifice will not spend themselves in charity alone, enormous as this gain will be. This new Jewish spirit is bound to express itself as well in an increased devotion to Jewish educational and cultural activity in America and in an expansion of Jewish aspiration. Our people cannot live by bread alone! A renaissance of Jewish cultural life is bound to touch thousands and thousands who have hitherto been impervious to the flame of idealism. Organizations like the Intercollegiate Menorah Association have an unexampled opportunity for intellectual and spiritual service. Indeed, it seems to me the clear duty of the Menorah movement at the present time, now that it has demonstrated its effectiveness among the students in the last ten years, is to bring home its message of Jewish self-knowledge and self-realization to thousands of men and women throughout American Jewry.

Such an awakened and strengthened Jewish consciousness will be the greatest reward to all who have given in the cause of relief. Men have contributed large sums without, it is true, the remotest thought of reward—only

to help in alleviating suffering. Yet many a man has already received unexpected returns for his money. I refer particularly to the Jews who resented being identified with the ghetto and with a remote people whom he thought of as ghetto Jews. He was not one of them. He even disliked them. In a word, his inherited Jewishness was low and sterile. Then came these appeals for relief. The call of a people's suffering struck a responsive chord in his heart. He sprang instinctively to the rescue like the loyal, generous man he is. He not only gave himself, but persuaded his friends to give. And a new thing comes into his life, a bond of sympathy between him and his brother Jew in Poland and Palestine. It is borne upon him that after all there is a tie of blood and brotherhood between them. And then, all but unconsciously he begins to understand a greater truth. He and his brethren abroad are one historic people, a people with an unparalleled storehouse of spiritual and cultural treasure. But it is they who have the cultural wealth, in which he is so poor. It is they who are giving him the consciousness, the understanding, the possession of this wealth. So without having looked for payment at all, meaning only to give, this American Jew has almost on the instant received a payment whose value cannot be calculated in dollars and cents. The spiritual treasure-chest of all American Jewry has thus been permanently and wonderfully enriched.

CHAPTER XVIII

End of the Campaign

The Victory Conference at Detroit—250 leaders celebrate success and consider the Jewish situation in Europe —A moving tribute to David A. Brown—"Unshaken Stands the Guardian Rock Against the Beating Sea"—An investigation commission, headed by Dr. Lee K. Frankel, is dispatched to Europe—It reports plans for liquidation of relief work—National leaders visit Palestine and return with favorable impressions —A renewal of the Jewish spirit—The problem of delinquent payments.

Less than seven months after the leaders of American Jewry left the Chicago Conference determined, in the teeth of industrial depression and the widespread complaint that people were tired of campaigns and giving, to seek a way to answer the cry of agony from across the sea, they found themselves gathered in Detroit to celebrate their triumph. Detroit was chosen as the scene of the Victory Conference in tribute to the services of David A. Brown, who more than any other one man had made victory possible.

Upward of 250 leaders from all parts of the country responded to the invitation of Fred M. Butzel, chairman of the invitation committee; and on April 9, 1922 Herbert H. Lehman opened the Conference by introducing its chairman, General Abel Davis, "an outstanding civilian and military representative of the Jewish race of our day."

The epic achievement of the Jews of America, united under the leadership of Mr. Brown and assisted by hundreds of humanity-loving Christians in every part of the land, in raising $14,000,000 despite discouragement and depression was narrated by the men and women who had shared a leading part in the common victory. Of every section of the country, every state, every Jewish and many non-Jewish communities, the same thrilling story was told. It was a story of dogged persistence on the part of villages, cities and states, of quotas voluntarily increased, of reso-

lute fighting in the face of difficulties and of ultimate oversubscription; it was a story of failure nowhere and success everywhere.

And in addition to recounting the labors happily concluded, the Conference devoted itself to discussing the methods whereby the vast funds collected could be distributed to serve best the problem of relief and rehabilitation. The limitations of space prevent, of course, a complete account of this historic meeting.

After introducing the chairman, Colonel Herbert H. Lehman outlined the work of the Joint Distribution Committee. Among other things he said:

"We must realize that we still have a great obligation, not merely today or tomorrow; but for a long time to come we must be in a position to help so far as possible in saving the masses of people on the other side who, without our help, will be entirely forlorn and helpless.

"You all know, that during the past eight years, the Joint Distribution Committee has to a great extent confined its efforts to palliative relief, feeding, clothing and housing the absolutely indigent Jews of eastern and central Europe and of Palestine.

"As I will detail a little later, the need for that character of relief in certain portions of the world cannot be overlooked; on the other hand, in certain portions of Europe, and in Palestine, the need for that particular character of relief has been greatly diminished during the past twelve or eight months.

"In Russia, as you all know, the condition is appalling. There probably has never been a time in the history of man where so many people were suffering actual pangs of hunger, suffering from cold, in danger of their lives from disease and pogroms, and who were so completely forlorn as they are in Russia.

"We do not deal in Russia with thousands or tens of thousands of people, *but with millions,* and there (if our reports are to be relied on and they come to us from the best people we possibly could send) we must continue for

a considerable time our actual palliative relief on a large scale, else these people will die."

"I want to point out that in reconstruction relief, we are confident through experience, we will reach a very large percentage of the indigent population by means of loans in Poland, Lithuania, Palestine, Roumania, and elsewhere. If we could reach only a few thousand people, we would not come before the American public and urge a cause of this sort so strongly. But we believe, indeed we know that through the network of small loan associations which we have set up or which we are about to set up, we can actively help hundreds of thousands of people.

"We already have statistics from Lithuania. There we set up less than a year ago, largely through the funds of the Joint Distribution Committee, a net work of banks, loan and saving associations. Our latest reports show that out of a total Jewish population of 150,000 men, women and children in Lithuania, we are actually loaning money to 11,000 men and, conservatively estimating a family to consist of five people, if we make loans only to the heads of the families, we are already serving upwards of 50,000 people, or about one-third of the Jewish population of this land. That is a most encouraging thing."

The address of Jacob Billikopf was listened to with rapt attention. He dwelt on the question of unpaid pledges:

"Soon all the enthusiasm generated during the hectic weeks and months we have lived through will have become dissipated. We will have returned to our routine existence, and in the roar of the workaday world, the spirit of exaltation that stimulated us during the campaign will vanish. Then—what?

"What does our experience with previous campaigns teach us. We have achieved other great totals—on paper—in the past. But when these campaign totals have been compared with the actual money received, there has been a disparity between the promises and the performances, between the pledges and the payments.

"It is imperative that we give serious thought to this

present possibility of depreciation. We dare not ignore this. It is, to be sure, not peculiar to war-relief effort. It confronts us in our efforts to raise funds for our local philanthropies. Every federation in this country has this problem to contend with—the problem of depreciation of pledges. New York's Federation, with ninety institutions, directly serving communal needs, suffers from depreciation of pledges. Philadelphia, with fifty-three local institutions which should have the first call on the generosity of the community, suffers from depreciation. Other federations and local philanthropic institutions suffer similarly.

"If this is true in the case of local institutions, whose directors are constantly on guard against this tendency, what is likely to happen in the case of what might plausibly be described as a foreign problem? If there will be any depreciation, the explanation will be the same as the explanation for the depreciation that has occurred after previous campaigns: failure to keep alive the interest and sustain the continuity between the pledges and the payments. Of course, I know that all of you, personally, are determined there shall be no depreciation—but the problem of preventing it needs discussion."

The chairman from North Carolina, Lionel Weil, spoke as follows:

"Irrespective of race or creed our entire citizenship rallied to this call of human suffering and gave of themselves to relieve our stricken brethren. That memorable passage from the proclamation of our late lamented Governor Thomas Walter Bickett, the first Governor in the United States to issue a proclamation for Jewish relief, contains the clarion call that has so animated our hopes:

" 'I call upon the good people of North Carolina to rally to the help of the helpless, and once again show themselves worthy of the high service they are privileged to render. The hounded, hungering Jew, can well afford to die. We cannot afford by indifference and inaction to have his blood in our hands.' "

He was followed by Armand May of Atlanta who told of the whole-hearted co-operation of the non-Jews in the various cities of his state.

Judge Eli Frank of Baltimore concluded his eloquent address with these words:

"We won out because we had a great cause, and because in it we had the hearty co-operation of every Jew in Maryland that could be and was successfully enlisted.

"And how was it done? I think that we had the same experience that all of you had in your own States when you went back from your respective zone conferences. You found a state of apathy and of fear, and a defeated attitude. We felt that we were beaten before we began, and then the General Commander-in-Chief found time in the midst of his multifarious activities to come down to Baltimore and talk with us, and after he left our community it was a different place. He had instilled enthusiasm and new life into us. From that time on, although we did not then know it, the battle was won. Now, I am sure that anything I could say here today would only be repeating the experiences of every other State. I am sure from what I have heard that all of you started out with the same feeling of despair with the task that had been set, but when these noble men and women who had been abroad and who had seen what was taking place came to your cities as they came into ours, and told us the story of what was taking place, there could be no other result but success.

"I want to say to you now that I heartily concur with what Mr. Brown has said as to the absolute need of providing ourselves in the event of a future campaign with live witnesses, with persons who can tell all of us what they saw there, and what they heard. With that evidence supplied to us, I have no hesitancy in predicting that any campaign that we may hereafter make, under proper leadership, will be as successful as the campaign through which we have just gone."

David M. Bressler of New York outlined the magnificent response of that great city:

"New York as a whole has yet to fall down in its duty, or to lag behind in any cause which has for its object the welfare of humanity. I say this not boastfully, but in thankfulness and humility. Nor do I say this in defense

of New York, for New York needs no defense and would be the first to resent one. But New York has no monopoly of that class of which I speak. It is a species that unfortunately abounds in every city, even in Chicago—men who somehow or other cannot be induced to give anywhere nearly in proportion to their means.

"They are a class of smug, self-complacent men who think they are doing a wonderful thing when they throw a hundred or five hundred, or even a thousand dollars at you, whereas, if they gave anywhere from a thousand to fifty thousand dollars, they would be getting more closely to what they ought to give and could give. I do not believe that there is a single person in this room who will deny that their own cities are handicapped by the presence of such as these."

The chief address was made by Louis Marshall:

"We have tried to get rid of adjectives. We have tried in this work to forget the difference between the Jew who attends the Reform synagogue and Conservative synagogue, the Orthodox synagogue or no synagogue. It is the unity of Israel that we have sought to accomplish. And I feel to a great extent that has been accomplished.

"In Jewry there must be no north and no south—no east—no west. We must be one.

"There is what I consider to be, after all, the great gain to the Jews of this country—the fact that we now are united, and that we now know one another. Time was when the men who are here gathered did not know of the existence of the others who are sitting at their side at this very instant. The men of the Middle West knew very few men of the Far West or of the South or of the East, and today when we look over the list of those who are assembled here today, the workers in the several campaigns, we not only know them, but we love them, we know what they have accomplished because 'by their fruits shall ye know them', and we know them by what they have done."

The Chairman of the People's Relief Committee, Alexander Kahn said in part:

"When the cry of the suffering and the dying first came from the other side, it was heard first of all in the City of New York, and when it was heard in the City of New York the duty of the people who heard it was, first, to see what they can do, and secondly, to relay the news and make every Jew in the United States hear it. I am very glad that Chicago heard it so well in this campaign. I am very glad that Detroit heard it so well. I am proud of every city in the United States that has heard the call."

Mr. Leon Kamaiky, representing the Central Relief Committee, was the next speaker. With warm applause he told of the whole-hearted co-operation of his organization.

David A. Brown, as Chairman of the National Appeal, presented his report of the campaign. He said:

"I appreciate fully the compliment which has been paid my city in calling this Conference here, and I wish to assure you that as one of the citizens, I welcome you.

"From time to time, it has been my privilege to send much information of the conduct of this campaign and its progress to most of you who are here, so I feel that you are fairly well informed as to the manner in which we proceeded to organize the zones, the states, and the communities, but I do want to say a word or two with reference to our form of organization and the men and women who comprise it.

"I know of no other money-raising campaign that has ever attempted to build up our type of organization. Beginning with the great conference in Chicago, at which I was selected as your National Chairman, and which was the forerunner of a series of conferences, we have held during the past six months eleven zone conferences, forty-eight state conferences and approximately five hundred community and state sectional gatherings. Each zone is a unit by itself with a zone chairman and a zone organization; each state has its own chairman and a state organization; each city or county has an independent chairman with its own organization. It can readily be seen that practically every part of this country, from the largest and

most populous centers to the states with only a few thousand people, was so organized that the greatest response was made possible.

"As every organization is successful or meets with failure depending upon the type of men and women who make up this organization, it must be evident to all that those who made up our leaders and our working forces were not only great workers, but must necessarily have been great givers.

"I want to acknowledge appreciation for the work done by Judge Harry Fisher of Chicago.

"Judge Fisher, compelled as he was through his official duties to be on the bench five days a week, gave us all of his spare time during those days, and practically all of his time from Saturday morning until Monday morning, traveling throughout the country making addresses, and many times running into Chicago with just sufficient time to get to his court for the Monday session.

"Judge Fisher, one of the most powerful speakers we have in the country because of his knowledge of the conditions abroad due to his having been through that country during the most trying periods, was able to carry a message that aroused his audience to the very peak of generous giving and self-sacrifice.

"Judge Fisher not only functioned as a speaker, but his unusual ability as an organizer and as a money-raiser was brought into play.

"This campaign could not have been a great success without the splendid services from that noble Jew, Judge Harry Fisher."

Mr. Brown also eulogized the work of every zone, state and city chairman as well as the workers whom he came in contact with, and, in conclusion, he thanked them most heartily for their unbounded co-operation.

Mrs. Alexander Kohut spoke for the Jewish womanhood of America:

"I am particularly proud to have been given the privilege of saying a word for my sisters. I know that you appreciate the effort that they have put forth in these

several campaigns of the American Jewish Relief Committee for our unfortunate brethren and sisters on the other side. But why should not they have put forth every effort? Have you ever known the Jewish woman not to have a loving heart and an open mind and a ready ear for the misery of her people? Have you ever known such a woman? I am glad that I have not.

"We have been gleaners in the field. You have given to us the tasks which you doubted if you could do and which you thought the women could do better, or as well. And you found women of understanding. You found women that have a sense of appreciation of economics, of industrial conditions, of household conditions. You found they have what you men have not—understanding of the needs of the mothers and children. You cannot apply cut-and-dried scientific methods to the needs of mothers and children.

"If there has been one appeal that has been made in this campaign that has touched the hearts of the men and touched the hearts of the women, it has been the appeal for the suffering mothers and children."

The climax of the conference was a testimonal dinner to Mr. Brown, attended by nearly one thousand of the leading men and women of the Jewish community of Detroit, as well as by all of the delegates to the conference, and at which those who had won the great victory under his leadership, expressed their affection and admiration. In the name of the leaders and workers Louis Marshall presented a symbolic work of Paul Dougherty, the marine painter. It depicted a majestic rock facing the onslaught on the ocean, and bore the title: "Unshaken Stands the Guardian Rock Against the Beating Sea."

"The rock is you," said Mr. Marshall turning to Mr. Brown. "You have stood steadfast at all times. You have never wavered. Your life has been rugged, but it has been something that you can look up to, something that you can anchor to, and no matter how the sea may have been beating against you, and no matter what a sea of troubles may have confronted you, literally and in every

other sense you have not been shaken. Our hope and our prayer is that you may be spared many years to stand as a guardian rock of the Jewry of America and the Jewry of the world; that no matter how strong the sea may run, no matter what attack you may encounter, you will always rise victoriously over all the manifold difficulties of life, as you did during the memorable campaign, a campaign without precedent. Your achievement is one that will be written large not only in the history of American Israel, but in the history of the Jewry of the world. May God bless you."

Telegrams of eulogy for the guest of honor were received from the following who were unable to attend: Arthur Brisbane, Abram I. Elkus, Nathan Straus, Dr. Stephen S. Wise, Frank Rosenblatt, and James N. Rosenberg, vice-president of the Joint Distribution Committee.

Before adjourning the Conference decided upon a significant step that had been urged and sponsored at the Chicago Convention by Jacob Billikopf. This was the creation of a commission of experts to be sent to Europe in order to examine at first-hand what had been accomplished, especially with the view of determining the future needs, not only in general but particularly with regard child care, reconstruction and Russia.

It was the belief of many leaders that the time was now at hand when European Jewry should be permitted to solve their own problems as they did in normal times. When conditions are acute it is the duty of every man to help his brother but when that period has passed then the greatest injury that can be committed would be to insist that a man who can walk alone, even though it be feebly at first, should be provided with crutches. He would inevitably become a cripple and that is what we must avoid.

The Commission met with quick approval and it was eventually headed by Dr. Lee K. Frankel, vice-president of the Metropolitan Life Insurance Company, one of the

leading communal workers of America. It will be recalled that Dr. Frankel was selected by Will Hays when Postmaster General of the United States, to take charge of the work of humanizing the Post Office Department. The associates of Dr. Frankel were Dr. Milton J. Rosenau, Professor of Preventative Medicines and Hygiene in the Harvard Medical School, David M. Bressler, Chairman of the 1922 New York City Campaign, Morris Wolf, prominent Philadelphia attorney, and David A. Brown, Chairman of the National Appeal. The Secretary of the Commission was Samuel A. Goldsmith, Director of the Bureau of Jewish Research.

The Commission departed for Europe during the Summer of 1922 and thoroughly covered the fields of operation of the Joint Distribution Committee. Not only were the leading Jews interviewed in numerous European communities, but the entire relief machinery was fully investigated, the manner in which it functioned, its immediate results, as well as the more permanent effects of its work. David A. Brown was the member of the Commission assigned to Russia.

On the return of the Commission, it presented in the report of Dr. Frankel a well-planned policy of gradual liquidation and withdrawal. It recommended the continuance of the Child Care Department for several years, in view of the urgent needs which continued to exist. As a result of Dr. Frankel's report, supplemented by one from David A. Brown, and a joint report from Morris Wolf and Dr. Rosenau, American Jewry was able for the first time clearly to visualize the present day conditions in Europe, and a practical plan was submitted and approved which permitted the safe withdrawal of American relief without serious dislocation of the life of the countries affected.

It is difficult to speak without a show of feeling of the work of the Joint Distribution Committee which, like the American Jewish Relief, is now passing into history. Whatever may be its fate in the annals of American Jewry, it will not be forgotten in the towns and villages of East Europe for many generations. The memory of its works, its workers, and its leaders will become legend. Foremost stands Felix M. Warburg who has served as its chairman from the outset and contributed over nine years of undeviating devotion. It was my privilege to attend many meetings of the Joint Distribution Committee at Mr. Warburg's Fifth Avenue residence. I have seen him sit in calm judgment during long heated discussions often charged with acrimony. Dispassionately and quietly he would effect a conciliation, frequently when the prospect looked hopeless. At these meetings were gathered side by side men of finance and labor leaders, Orthodox rabbis with their skull-caps, Reform ministers, and socialists—all shades and conditions of life assembled in a common cause, a dramatic symbol of the inner meaning of Jewish Relief Work.

Notably faithful and heroic in the Joint Distribution service abroad were Dr. Boris D. Bogen, Max Senior, Dr. Julius Goldman, Bernard Kahn, Isidore Hershfield, James N. Rosenberg, Judah L. Magnes, Dr. Harry A. Plotz, who fought and conquered the typhus epidemic in Poland, Dr. Joseph A. Rosen, the grain expert whose research and novel corn planting averted at least one famine in Russia, James H. Becker who risked his life on many occasions while serving as European director, and the lamented Dr. Israel Friedlaender and Dr. Bernard Cantor who gave their lives in the service of their fellow Jews—murdered on the frontier of the Ukraine while distributing relief.

The two other fund raising organizations, The Central Relief Committee, and The Peoples Relief Committee in turn liquidated their work. One will unquestionably find there a record of valiant service. Without the People's Relief whose general was Alexander Kahn, whole classes of American Jewish workmen would never have been reached. As the *Jewish Morning Journal* points out, "the moral service in the general Jewish relief work that will be placed forever to the credit of the People's Relief Committee is such that will make everyone connected with it proud of its accomplishments. This committee contributed a great deal toward making possible a co-operation of all classes; it helped achieve the greatest unity American Jewry has ever known; and it infused in the Joint Distribution Committee that Eastern Jewish spirit so useful for the Jews of the war-lands as well as for the elements whose interest it aroused."

A similar tribute can be paid to Leon Kamaiky and his co-workers of the Central Relief Committee. It ended its labors conscious of having performed a necessary duty. It mobilized, during trying days, the orthodoxy of American Jewry and inspired it with the ideal of sacrifice; and in its relations with the "Joint," threw its influence towards preserving in a shattered Europe, the institutions and ideals of traditional Jewish life.

Unmistakable signs of a tremendous revival of Jewish spirit followed upon the conclusion of the last general campaign. Leaders of national reputation have made frequent trips abroad to study Palestine. Felix M. Warburg visited that country in the Spring of 1924, and made a study of conditions as they exist under the British Mandate. David A. Brown likewise visited Palestine during the same year and brought back the report that he was "affirmatively neutral" in its behalf. Prominent Jews of America have seriously discussed the offer of the Rus-

sian Government to set aside a section in the Crimea for Jewish colonization.

Toward the end of the relief work, we found it increasingly difficult to make collections. The large subscribers, the sympathetic and the generous-hearted had already paid. There remained the unpaid pledges of those who could not, many who would not, and a few, who by reason of adverse changes, were unwilling either to compromise or settle in installments. Our greatest problem, however, lay among a substantial group who were well able to make settlement, but arbitrarily declined to do so. They usually claimed they were supporting relatives in Europe and felt that in consequence they were relieved from their relief obligations. Some had delayed payment for so long that their interest in the cause had entirely vanished.

These delinquents were spread throughout the country. At the same time the local committees in most instances had ceased to function. Chairmen and workers alike were reluctant to press payment, ofttimes from their very relatives or friends. One man said to me, "Our largest delinquent owes me five hundred dollars. I have asked him for the money many times, and he has put me off. If I ask him again, it will endanger our friendship, which I am reluctant to do, especially as he is engaged to be married to my daughter." Cases like this were not uncommon, and it became increasingly apparent that we must use a neutral and impersonal agency if we were to collect the major portion of the subscriptions. The solution was suggested by Louis Marshall, who asked us to employ competent lawyers to bring suit in instances where such drastic action became necessary.

The first suit brought was in New York City by Jonah J. Goldstein, Esq., and a judgment was successfully recovered in spite of the fact that many people did

not regard a pledge to charity enforcible by law. The newspapers gave conspicuous space to the New York suit, and the *Associated Press* spread the result broadcast. Our Publicity Department printed facsimiles of the clippings from *The New York World* and *The New York Times,* and these were sent to local chairmen and the delinquents whose names were in the national files. A large number of payments were quickly made. The State of New Jersey showed a considerable amount of unpaid subscriptions, and Harry Steiner, of Newark was employed to collect them.

In a short time he collected nearly thirty-five thousand dollars.

It goes without saying that we were careful not to press any person for payment, who by so doing would be obliged to make a genuine sacrifice, and our attorneys brought suit only in extreme cases of defiance and indifference. The policy of our committee was best expressed by Louis Marshall in the following letter to Oscar Berman, treasurer of the Cincinnati Committee:

"The fact has just been brought to my notice that there still remain unpaid in Cincinnati various pledges given to the American Jewish Relief Committee during the campaign of 1922. I take it for granted that every effort has been made to induce the gentlemen who have given the subscriptions to redeem them, and that in spite of what has been done in that direction payment is still withheld.

"I see no reason why the same course which we have pursued in other parts of the country, under similar conditions, should not be adopted. It is important that those who have the responsibility of conducting philanthropic and educational work shall be freed from the embarrassment resulting from the deficits which are sure to ensue if appropriations made on the strength of pledges cannot be met because of a failure on the part of those who have given the pledges to perform their promises. A promise

to contribute a specified sum to a philanthropic organization is fully as binding in the forum of conscience and of law as the execution of a promissory note for the payment of a debt. Influenced by that conception, we have successfully brought actions in various parts of the country against recalcitrant debtors.

"Acting on behalf of the American Jewish Relief Committee, I deem it to be my duty, however disagreeable it is, to urge you to engage efficient counsel for the purpose of bringing actions against those in your district who have failed or refused to pay what they have pledged themselves to give for the relief of those whose sad plight has aroused the compassion of the world. Unless these pledges are collected we shall be compelled to abandon mistream orphans whom we have taken in charge and who have not as yet reached the age when they can be safely sent out into the world. We will also be obliged to leave unfinished refugee, sanitation, reconstructive and cultural work, upon the successful consummation of which so much depends. Those who have kept their promises have a right to demand that those who have thus far failed to do so shall be required by legal process to do what they failed to do voluntarily. There can be no just complaint against carrying out such a policy. If education in that direction is needed, it is high time that the public shall understand what a pledge really means."

Ever conscious of our duty to the stricken and suffering abroad, we did not feel that we had the right to exempt anyone from payment of the sacred pledge that was made to those who were unable to plead their own case. It was only extreme poverty that justified us in cancelling a pledge. Our attorneys did the cause a great service in accepting the disagreeable task that had been assigned to them, and I am giving the names of those entitled to an expression of appreciation. Jonah J. Goldstein of New York; Aaron A. Melniker of Bayonne; Harry Steiner of Newark; B. P. Saltman of Bridgeport; Judge Jacob Caplan of New Haven; Judge Solomon Elsner of Hartford;

Benjamin Stolz of Syracuse; Maurice Tobey of Boston; Henry Lasker of Springfield, Mass.; Milton P. Firestone of St. Paul; Michael Eckstein of Springfield, Ill; Myron Cohen of Des Moines, and Harry Polish of Philadelphia. The necessity of enforcing collections was the only discordant note in the nine years of harmonious service. The unparalleled liberality of all America to the Jews abroad stands as a steady light of hope and cheer amid the lashing waves of racial madness which threaten to engulf our land. Though America may take the wrong turning today its deep-rooted humanitarianism will bring her back to the right one. So long as the spark of philanthropy is alive, America will be true to its tradition and its heritage.

CHAPTER XIX

A Glorious Chapter of Service

Women and war-relief—Keeping "the suffering in Europe before the country's eyes—Self-deprivation and sacrifice—Mrs. Alexander Kohut leads the women of New York—The work of the Council of Jewish Women and the National Federation of Temple Sisterhoods—The appeal of anecdote and human incident—Woodrow Wilson: "Our country depends upon the women for a large part of the inspiration of its life."

"There is no battle field on earth nor ever has been, howsoever covered with slain, which has not cost the women of the race more in actual bloodshed and anguish than it has cost the men who lie there. It is the women who pay the first cost on all human life." So wrote Olive Schreiner in Women and the War. The Jewish woman knows the significance of that sorrowful message. Her sphere has always been the relief of the afflicted. Inspired by purpose, zeal and enthusiasm, the Jewish women worked during the great war in the front ranks of the American Red Cross, Jewish Welfare Board and other social agencies, to lighten the burdens of our soldiers, sailors and marines. The Council of Jewish Women, Temple Sisterhoods and similar groups made a tremendous contribution of effort, energy and resources in all the war relief campaigns.

Ida M. Tarbell paid a splendid tribute to women's war work when she said:

"Quietly, almost unconsciously, there is going on in this country an extraordinary gathering of its woman power. Multitudes of organizations and of individual women are flowing together in a great union. This movement is a natural response to a need which was scarcely recognized until it was suggested. What is behind it?

"Under an impelling sense of the awful suffering which the great war was causing in Europe, there has been a constant increase in the relief efforts of women. They have knitted and they have raised money. They have formed societies and occasionally they have gone to the

other side to offer their services. Probably, the most important thing they have done, however, has been to keep the suffering in Europe before the country's eyes. They have refused to forget or let the world forget."

The war relief appeals from their very inception fostered an increasing unity among the Jewish women's organizations. They learned the benefits of pooling their facilities and forces. In the record of the American Jewish relief service, their work comprises a memorable chapter. The National Council of Jewish Women, the National Federation of Temple Sisterhoods and the Women's League of the United Synagogue—to mention but three—provided a splendid nucleus, and their many constituencies offered desirable facilities for co-operation during the national campaigns.

The Council of Jewish Women with one hundred and fifty sections and fifty thousand members, was a veteran in welfare work. At one time, shortly after 1914, the Council entertained the thought of raising and administering its own relief funds. It was easily persuaded, however, to subserve its own plans to that of the newly formed American Jewish Relief Committee. This decision once arrived at, the Council threw itself wholeheartedly into all the relief committee's activities, lending the experience of its members and the efficiency of its organization.

The imaginations and resources of the women were taxed to the utmost in a desire to find new and original methods for raising money. A carefully planned campaign of self-deprivation was eminently successful. It became a common practice for women throughout the United States to forego new clothes and contribute the money thus saved. There was retrenchment in household expenses and a denial of all luxuries in order that food might be provided for the starving and clothing for the unclad in Europe. Many women urged large con-

tributions in memory of the family dead. Fathers were invited to donate funds in the names of wife and children. Many families whose sons were in the Army or Navy were sought to give money to the relief campaign in the names of their absent ones.

The success of our first appeal in Cincinnati was primarily due to the work of the women—Mrs. Clarence E. Mack, Mrs. Jonas Frankel, Mrs. Ben Lowenstein and Mrs. Estelle M. Sternberger, each as associate chairman, and their efficient team captains; Mrs. J. Walter Freiberg, Mrs. Harry R. Bohm, Mrs. Albert Freiberg, Mrs. Maurice Pollack, Mrs. Sigmar Star and Miss Sophie Reis.

When the New York City drive was inaugurated in 1917, hundreds of women who had never before been active in charitable movements flocked to the division headquarters and volunteered their services. Mothers who exercised strict discipline over their young daughters became willing to permit them to solicit relief funds on the streets and in theatre lobbies. They even stood by, when they were not working themselves, and proudly watched their daughters take part.

The winter of 1917 was especially severe. Snowbound streets and biting gales made the work extremely difficult, yet the women volunteers unmindful of the discomfort served enthusiastically, many of them making more than thirty calls a day in widely scattered sections of the city. At the daily meetings too, the women took a leading part. Mrs. Alexander Kohut, as head of the Women's Division, urged her associates to call upon the men who had already subscribed large sums for the purpose of obtaining an additional subscription of $1,000 each in the names of their wives. The fund was substantially augmented by this supplemental appeal. The part taken in the New York City Campaign by Mrs. Irving Lehman, Mrs. Nathan Glauber, Mrs. S. Goldfarb, Mrs.

O. Magid and Mrs. Emanuel S. Davis was a great factor in its success.

This sisterhood of service developed new and treasured friendships. During the war and immediately after, there came harrowing stories from abroad of the fate of the refugees, particularly the children that had been lost or driven from their homes. Their tragedy wrung the hearts of the mothers of America and roused their highest efforts to obtain contributions. Women made speaking tours throughout the cities during the campaigns. Their appeals touched the innermost chords of every heart. Several women had been abroad and therefore possessed a wealth of first hand material to strengthen their plea. They presented their appeals in the form of stories and allegories, drawn from all possible sources.

The description of two waifs by a woman relief worker served, on numerous occasions, to open the hearts and purses of large audiences. The relief worker first saw them—a little girl and her smaller brother—on a street in Prague. Some time later she saw them slowly plodding along a country road; the boy was manfully carrying the few utensils and rags that represented the entire possessions of this brave little couple and the girl bore in her arms a broken wax doll. And finally she saw the silent, furtive pair in another city, holding fast to their meager belongings as they were about to enter an orphan home financed by American Jewish funds. Specific instances, like this, were often more effective than floods of generalizing eloquence in reaching a contributor's heart.

Mrs. Kohut related at more than a hundred relief meetings the following incident from her experiences in Vienna:

"It was quite dark when I entered the playroom of Frau Miller's School for Jewish Refugee Children. Like food and plump children, candles were scarce. I saw

about fifty small, eager-faced boys who seemed to be under the influence of some unusual excitement. A little boy entered, and I could see at once that he was the cause. They crowded around him and led him towards the candle-light.

"I asked my companion what it meant. Near the candle was a little table, on the table a plate with four thin slices of bread and about two level spoonfuls of jam. My companion explained that the boy—he was fifteen, but looked no older than ten because of under-nourishment—was having a birthday party and several of the boys had given up their own food as a present to him."

If children amid suffering were moved to make sacrifices for one of their own, the duty of those living in a land of plenty was obvious. In the hour of stress the Jewish women of America realized this duty. Sometimes they complained that they were not given enough work to do and that their ability for managing the more arduous tasks was not sufficiently recognized. Yet this was rather an expression of a boundless desire for service than a criticism; for the work assigned to them called for all their resources and energy.

The prolonged high tension and incessant strain of fund collecting was more fatiguing to the women than to their husbands and brothers. The end of a drive found numbers of women completely exhausted, yet when the cry of the hungry and destitute was again heard, the women once more gave unstintingly of their time, efforts and incomes.

All organizations turned their entire machinery over to the war relief committees. Through the years of 1918 to 1920 Mrs. Estelle M. Sternberger served successively as field organizer for the American Jewish Relief Committee in Indiana and Ohio, where $600,000 and $1,000,000 respectively, were secured. She also directed the Women's Division for New York City in the appeal made in the Spring of 1920, and at the conclusion went to Wisconsin

on behalf of the cause. In the Wisconsin appeal, Mrs. Sig Ruscha, Mrs. Sidney Cohen, Mrs. David Greenwald, Mrs. Harry E. Mann and Mrs. Joseph Jastrow served conspicuously. The National Council of Jewish Women, under the leadership of Miss Rose Brenner, conducted a campaign for financial adoption of war orphans. Several hundred children were financially adopted through a subscription of $100 each and thousands of dollars were raised in this way. The Los Angeles section alone under the leadership of Mrs. Jules Kaufman adopted two hundred children.

Among the thousands of women who took a leading part in national war relief activities but a few can be mentioned. Mrs. Julius Rosenwald of Chicago, Mrs. Sidney C. Borg, Mrs. Felix M. Warburg and Mrs. Arthur Lehman of New York, Mrs. Max C. Sloss of San Francisco, Mrs. Samuel C. Lamport of New York, Mrs. Charles Kline of Allentown, Mrs. I. W. Hellman, Jr. of San Francisco, Mrs. Fred Levy of Louisville, Mrs. Joel Hillman of Atlantic City, Mrs. David A. Brown of Detroit, Mrs. Abram Simon of Washington, Mrs. Israel Cowen of Chicago, Mrs. Paul Frankfurter of Cedarhurst, Long Island, Mrs. Harry Kleiner of Woodmere, Long Island, Mrs. Henry C. Zaro and Mrs. Harry Morgenstern of Lawrence, Long Island, Mrs. Sara Paul, Mrs. A. H. Goodman, Mrs. Rose Wertheimer, Mrs. Tobias Wolfson, Mrs. S. S. Prince, Mrs. Lillian K. Seal and Mrs. Gus Braun of New York.

Woodrow Wilson once said: "Our country depends upon the women for a large part of the inspiration of its life." We had a striking demonstration of that throughout the eight years of our intensive activities. In every State they gave of themselves freely to the cause of war and to the aid of that suffering which is the terrible product of war.

CHAPTER XX

The Press, A Loyal Ally

How the message of misery was burned in—The full approval and co-operation of the American press—The organization of publicity; its machinery, policy, and ethics—The relation of publicity to the actual collection of money—Editors, columnists, and cartoonists at our call—Service of the Jewish press—The American newspaper a loyal, ready ally, which knows no racial lines.

The heart-throbs of American citizenship find their most potent stimulus in the newspapers. Without its newspapers, the public is inarticulate. They are the mirror of communal thought and opinion. The importance of the press in every campaign must therefore be obvious. The newspapers not only create public sentiment but they crystallize it as well.

Let us lift the curtain just a bit to reveal some part of the machinery which the press utilizes, to keep the public informed on what is going on in the world and the agencies which are created when a relief organization undertakes to raise money to save human life. For precedent to all well-conducted campaigns the public must be frankly and fully advised of the existing need as well as the program adopted to meet it.

I remember one cold wintry day when I said to Bruce Barton: "I need some one who can fittingly present to the American people a message from the stricken Jews of Europe whose suffering is above and beyond any racial controversy. I want a broad-minded journalist, able to reach the hearts and impress the minds of the editors and newspaper readers of America with the need of the three million Jews abroad whose plight is far beyond a strictly Jewish obligation." And Bruce Barton replied, "Elmore Leffingwell is the man to help you."

I gave Mr. Leffingwell facts, figures, and data. When I told of the devastating tragedy already inflicted upon

European Jewry, he was visibly impressed, but obviously he felt that perhaps I was overwrought by the atmosphere of the war. He suggested that some of my information might be unconfirmed rumor. He could not believe, for example, that anywhere in the so-called civilized countries of Europe, even in the teeth of an unparalleled war, could be found an actual situation in which hundreds of thousands of small children, crushed women, and despairing old men were left to die of hunger, exposure—and worse—all unnoticed by the great nations that were at grips with each other. The detailed story of the condition of the Jews in Russia, Poland and Austria was indeed staggering. He listened to it wondering how much had been exaggerated before it reached America, and then asked me if I was prepared to bring indisputable proof of the things I had told him. I was prepared. We both agreed that the American public, which had already taken its stand in the World War by speeding millions of men and billions in gold toward the front, would not tolerate the wanton destruction of the lives of innocent children and women without lifting a hand to prevent it. The problem was how to reach our audience.

The more Leffingwell delved into the horrors of Jewish suffering, the more he realized that swift mass action must be initiated; and we immediately set about to make our fight "back of the lines" to mobilize the American forces that should rescue non-combatant women, children and aged men from an indescribable doom. After all, every soldier at the front had a chance. Each was armed and prepared for the conflict—each had cast his lot on the outcome of the struggle, be that what it may. But back of the firing lines, somewhere away off were children—hosts of children, like my children. There were old mothers—like my mother. Devoted wives—like mine.

And they faced death unprepared and unarmed, with no chance on earth to win. It must not be!

There are published in the United States about 14,000 journals most of them appearing weekly, others monthly; a powerful minority were dailies. By and large there are papers of circulation and influence in America printed in thirty-three foreign languages. It has been estimated that the reading public in the United States now totals thirty millions. In my experience, the vast majority of these papers are usually responsive to every worthy appeal. Some however are prone to close their eyes and ears, their hearts and their columns, and say, "Go to the business office! We cannot help you."

That very attitude was presented by a small Iowa paper with a limping circulation of two thousand. One day we sent this paper a brief news story containing stirring details of the sorrows of Europe's children, to which we added an appeal for funds. The editor retorted: "What do you take me for? If we gave away our space, we would be worse off than the children in Europe you are writing about. Enclosed find our advertising rates. We would be pleased to sell you whatever space you care to buy!" But this editor, printing his paper on "patent insides", made the mistake of sending us a sample copy of his newspaper to show how desirable—at advertising rates—it was, and on the inside page we found half a column devoted to a splendid story regarding the needs of the American Jewish Relief Committee, and describing the equipment and the high service of the Joint Distribution Committee, and clinched by a most graphic paragraph from the pen of the late Albert B. Elliot, super news man, picturing conditions in certain sections of Russia and Poland! A strip of "boiler plate" copy, sent out by our staff to many small papers had found its way to this particular publication. So, all we did was to mark the copy

and send it back to the editor with a letter of thanks for his fine co-operation—ignoring his previous lecture and demands, and asking him if he would not "like to have now a few more human interest stories such as the one so kindly printed?" The editor was a good sport, for he thanked us for thanking him and remained our friend to the end.

Another curious experience we had at the very beginning of our publicity work turned on a personal call Mr. Leffingwell made upon the managing editor of a daily newspaper whom he desired to inform of our plans, hoping he would aid us with generous space in the coming Sunday edition. Leffingwell was allowed only a minute in which to talk and ran over the facts hurriedly. The reception was cold and unresponsive.

"While you sit in that chair," exclaimed Leffingwell, "there are at least one hundred thousand women and children dying like flies, exposed to outrages of all kinds, racked with disease—condemned to death, when a few American dollars would save them."

"Prove one-tenth of that," came the answer, "and you can count on us for editorial support, and half a page to begin with, and whatever space thereafter your news merits." He kept his word, and we kept ours. That editor seared our message into the hearts and brain of myriads. How many of these actually contributed, I do not know. But does it matter? Can anyone claim that average men and women are not really made better by having their higher motives aroused through such an appeal?

Jane Cowl, the noted actress, once wrote, "It is a curious thing; the more I give, the more I have!"

And so it is that this thing of giving has actually enriched the givers—enriched the people who subscribed the sum that finally totalled the sixty-three million dollars

gathered by the American Jewish Relief Committee within eight years, it enriched them spiritually and, I claim, materially. Because, after all, there is no joy on earth so pure, so vast, so exalting, as that happiness which comes to one from helping another. It is undoubtedly true that "the man or woman who gives an old coat to the needy obtains an even better garment in return." That is the history of every philanthropy; and one may become a philanthropist by giving hard earned nickels and dimes as well as the millionaire who gives of his surplus.

We mapped out our course carefully. We gathered together a full inventory of our data, reports, news, pictures and feature stories from Europe. We boiled every item down and threw out the superfluous and redundant. We held fast to our cardinal rule, that we were not press agents trying to outwit an editor, but dependable reporters trying to serve him, and through him his readers. The editor knows that every publicity man is paid by somebody to get certain articles into print. But he also realizes that if that publicity man is of the right kind, he will not attempt to supply the newspapers with anything but legitimate news. And experience shows that just so long as the editor can depend on the honesty and sincerity of the publicity specialist just so long will he use his copy confidently and generously, a million resolutions by publishers' associations to the contrary notwithstanding. News is news the world round, and the newspapers reject nothing that measures up to their standards of merit simply because they get it for nothing.

So, the newspapers began to get acquainted with the story of Jewish suffering in Europe and they began to give space in increasing volume. It was a story that struck the heart and made a profound impression—a story of suffering children and mothers—the most compelling story in the world, that of anguish, despair, sorrow, and yet

withal the flickering hope. Would the American public share its loaf of prosperity?

Having analyzed the message for its possibilities as news of immediate importance, as feature material for Sunday section articles, as pictorial copy, as material for independent use or for syndication, we fell to the task of getting out reliable, compelling, constructive, readable information in a form which would reveal actual conditions in Europe—or at least that part which we were trying to relieve. We dramatized the general message in every possible way. Mr. Leffingwell brought into action as his chief assistant one who had served in many similar undertakings, Albert B. Elliot. Leffingwell thought and planned; Elliot acted. He threw himself into the work as if every child in Russia and Poland was his child. He fought for success here just as our men in uniform fought for success in France—and Elliot, like many another good soldier who had gone before, gave his own life in the battle. As our non-sectarian appeal—his heart aflame in it—reached its goal, Elliot died.

The account of our publicity efforts and its machinery may at this point be pertinently quoted from my report issued in pamphlet form when I served as National Director of the American Jewish Relief Committee:

"There was only one way of meeting the problem successfully. That was to perfect the technique of our campaigns, to introduce more intensive publicity methods and more systematic organization. At the height of the campaign activities the headquarters bureau numbered four people, and a total of some fifteen State and district publicity directors were employed to take active charge of campaigns in various sections. The English language and Jewish press of the country were provided with several hundred stories in hard copy, 'plate' and 'mat' form, upon every conceivable phase of the relief work.

"The generous response of the press of the country to the cry of the stricken Jews abroad may be gained

from the fact that practically throughout the year, publication clippings were reaching the national office at the average rate of about 2500 a week.

"The results obtained justified the small expenditure involved and served as a means of spreading primary information concerning the plight of the Jews abroad, the intense need for relief, and the plans which the American Jewish Relief Committee in co-operation with the Central and Peoples Relief Committee, working through the Joint Distribution Committee, had prepared for supplying these needs.

"The dual aim was to educate and inform the American public as a whole about the after-the-war condition of the Jews in Eastern Europe, and at the same time to begin the preparation of leaflets, posters, booklets and other printed matter and paraphernalia for use in the intensive drives which were coming.

"For the educational and informative publicity the chief sources of 'copy' were the reports of Jewish relief agents abroad as received and circularized by the Joint Distribution Committee, the minutes of this Committee and interviews with men and women who had been abroad either in an official or unofficial capacity and who had witnessed the actual conditions of Jews in Eastern Europe and had seen the relief machine in action.

"The American Jewish Relief Committee stood in the somewhat remarkable position of being the only organization of its kind to have put over a nation-wide publicity program without any continuous and adequate source of firsthand information from the other side. We had no newspaper correspondent abroad.

"From such material as was available, however, a great mass of stories were prepared and released to a select list of two thousand newspapers throughout the United States. Not a day went by but there was printed in a large number of papers in every State in the Union a news story telling in a human and interesting way of the terrible plight of the Jews abroad.

"The use of these daily stories on so wide a scale was a source of great gratification to the New York office and also to the publicity bureau itself. It is no exaggeration

to say that chiefly through the steady stream of daily stories the American public was aroused to the condition of the Jews and the need for generous giving.

"Scarcely less important and fully as effective as the daily stories were the outstanding Sunday feature articles on important phases of relief work, which were distributed for publication each week in some six hundred big Sunday editions. These stories were presented to the newspapers as a series dealing with the plight of the Jew in many lands. They were very widely used.

"One Sunday editor, for instance, in a letter to the New York Office said: 'I have subjected your copy to the most cold-blooded consideration, and I want to say that it stands up remarkably well in the volume of publicity that we are receiving from so many sources.'

"It was deemed advisable to reach the country dailies and weeklies with material of a similar nature. These papers, as a rule, are small in size and have a limited mechanical equipment. In other words, they are not able to set up in type the copy sent from publicity bureaus. It is mainly through the Western Newspaper Union that papers of this class are furnished with publicity material.

"The Western Newspaper Union moulded and distributed to upwards of ten thousand publications news and feature material of all kinds in the form of 'boiler plate' telling of the Jewish relief work. Two columns of this material were prepared and distributed each month. The clipping returns indicated that this form of publicity was about ninety-five per cent. effective.

"A still further channel of supplying publicity to the American press lay in contracting with some of the larger mat services for the distribution of a limited number of mats carrying photographs and a short story about the relief work. Three different illustrated articles were prepared in this way and were widely used by the seven hundred and fifty newspapers receiving the service.

"In addition to writing and distributing newspaper publicity, it was the function of the publicity bureau to provide a considerable amount of other printed matter for propaganda. This included 'campaign literature' and an

advertising folio containing a complete newspaper advertising campaign for the use of local committees.

"The advertising copy in this folio was unusually effective and produced excellent results wherever the plan for its use was carefully followed. The aggregate of the various editions of the different pieces of literature ran into several million copies.

"With the organization of a campaign in a given State or section of a State, the publicity became more intensive. This intensification was made possible in every instance by the employment of a state or sectional publicity director. Immediately upon the appointment of these men the national bureau ceased sending out propaganda direct to the newspapers in the territory but handled everything through the local publicity man.

"He was kept supplied with an adequate quantity of news and feature stories covering the plight of the Jews abroad. This was either used in the form received or rewritten from a local angle, as his judgment dictated. This 'foreign' copy was supplemented in each case by the news matter of a local nature resulting from the appointment of chairmen, selection of committees, adoption of quotas and the like. Through this arrangement, the newspaper readers in the territory in which the drive was to be held had the whole relief question constantly kept before them for a period of some weeks preceding the solicitation of funds.

"A final word as to the fundamental guiding policies in the publicity program is perhaps pertinent. These are three in number and can be phrased somewhat as follows:

First: Every effort was made to keep the merely propagandistic element down and to emphasize the news element in all stories. It was felt that the actual facts of the situation of the Jews abroad were so terrible that they should be left to speak for themselves without direct propagandistic comment.

"*Second:* Because the Jewish children abroad were so much worse off than the adults and because the appeal of suffering children is universal and almost irresistible, no opportunity in the publicity was overlooked to stress the tragic plight of the little ones.

"*Third:* Every semblance of pressure was studiously avoided."

Out of the wealth of experience which the American Jewish Relief Committee gained in its nine years of consistent effort to help others, much can be considered as a beacon light for the future, as far as public relations are concerned.

For example, the Jews of the United States know now that whenever they come together for the purpose of accomplishing a worthy task—a genuinely humanitarian undertaking—the press of America, which is ninety-eight per cent. non-Jewish, can be relied upon as a ready and loyal ally, as it was when the call of Kishineff came over the cables years ago, and even as the call of Palestine comes today.

Whatever prejudice may exist, the journalism of America does not reflect it. The press is not noted for its timidity or even its modesty. It does not hesitate to speak its mind. When the Jews first came together for the purpose of raising a fund for relief work in Europe, the press had its chance to disapprove if so disposed; and I know beyond question that no such total sum as sixty-three million dollars would have been raised had the press of America remained silent, thus boycotting the movement, or through passive support damned it with faint praise.

The press spreads knowledge by disseminating information. Out of that knowledge comes sentiment. And sentiment stirs the hearts and souls of men and women—and inspires action.

While it is hardly fair to single out any individual newspaper for exceptional commendation, I do want to pay a special tribute to the *New York Times* and Adolph S. Ochs, the genius who presides over its destinies, for *The Times* undoubtedly gave more space than any other

of the great dailies. It is worthy of note similarly that the great Hearst organization, which everywhere gave us such loyal backing, conducted an appeal twenty years ago at the time of the Kishineff pogroms for the victims of that outrage. Many thousands of dollars were raised by the Hearst papers and the same spirit which at that time prompted William Randolph Hearst was again evident in the co-operation his papers gave during all our war relief campaigns. This contribution, largely due to the compelling editorials of Arthur Brisbane, meant an inestimable harvest for the fund.

The Jewish press, both English and Yiddish, rose to monumental heights of service. While we had a right to expect much from the Jewish newspapers for a Jewish cause such as this, they exceeded in their liberality our most optimistic hopes. *The American Israelite,* through its distinguished editor, Leo N. Wise, featured all of our appeals. David N. Mosessohn and M. Mosessohn, publishers of *The Jewish Tribune,* and their venerable father, Dr. Nehemiah Mosessohn, did likewise. *The American Hebrew,* edited by Dr. Isaac Landman, devotedly pleaded our cause. To Alexander Brin of *The Jewish Advocate* of Boston, to *The Jewish Criterion* of Pittsburgh, *The Modern View* of St. Louis, *The Reform Advocate* of Chicago, *The Jewish Exponent* of Philadelphia, *The Detroit Jewish Chronicle,* to Dr. Jonah B. Wise, editor of *The Scribe* of Portland, Oregon, to the American Jewish periodicals *en masse*—the war sufferers who are alive today owe a great measure of their salvation. Every important Yiddish daily served conspicuously from the beginning to the very end. In the forefront were the *Jewish Morning Journal,* upon whose editorial staff is Peter Wernick, a member of the Joint Distribution Committee, *The Jewish Daily News, The Day,* and others. Herman Bernstein, in his brilliant articles on Jewish conditions and

issues in Poland, as correspondent of the *New York Herald,* and *The Day,* wielded an important influence.

Our publicity bureau was, indeed, the mainspring in the campaign mechanism. How efficiently it gathered, prepared and distributed news is told by the multitude of editorials, special articles, news stories, cartoons, press dispatches and relative material in our files. Thousands of clippings of all types and shades from every state and virtually every community eloquently attest the generous, unstinted zeal for public service which characterizes the American newspaper. If we could trace the volume of contributions germinated in the newspapers, the sum would be staggering.

In the early days of the American Jewish Relief Committee there was no publicity department. The great metropolitan dailies of New York were infrequently supplied with formal statements, and the papers of the country as a whole had to depend for Jewish relief news on a service very limited and oftimes exceedingly vague.

Upon the development of our publicity bureau it was our high ethical policy, early established and consistently maintained, that was mainly responsible for the thousands of generously given columns. I know of no newspaper anywhere which ever refused to co-operate, in spite of space limitations. We furnished real facts, and because of their dependability they were published. I happen to know from my early years as a newspaper reporter how oversupplied with copy a city editor finds himself every day. I have seen his desk piled high as he sits down to begin work. I know that the newspapers did not need our material to fill out their columns. I am sure that on many occasions the acceptance of Jewish Relief matter meant the sacrifice of valuable advertising space which in the aggregate totalled many columns—the actual equiva-

lent of a cash donation by the publisher, a sacrifice which only a few laymen consider.

When Mr. Leffingwell completed his work he turned it over to other competent hands. A. H. Fromenson featured his interviews with prominent men and women, Louis Popkin developed a successful publicity program with the trades press and Bernard A. Bergman was strikingly effective in sustaining interest between drives.

While editorials were written day after day during the progress of the campaign, cartoonists turned from politics to depict the horror of innocent suffering, columnists such as Franklin P. Adams (F. P. A.), Heywood Broun and K. C. B. inserted appeals between their witticisms, comic artists like Hershfeld, Fisher and Briggs used their characters to present our message—the whole complex machinery of the American newspaper world worked in our behalf.

And more! Newspapers were among the first to make large cash contributions, while they encouraged others to subscribe by printing the names of contributors on conspicuous pages. Times without number have men, women and children either mailed or brought to the headquarters a donation pinned to a newspaper clipping. The great newspaper agencies—the Associated Press, the United Press, the Universal and the International News Service—were of invaluable help. Crowded as were their wires with the daily stories of the business and social world of significant international events, tragedies, and politics, they were nevertheless always willing to distribute our news to the four corners of the land.

A new pace was set in the thinking process of both Jew and non-Jew when the press associations flashed across the country that one man in Chicago had paused long enough in a busy day's work to give a million dollars as an outright gift for the relief of the stricken abroad.

That man loomed great in the eyes of American journalism for the very calmness of his act. That news story was emblazoned at every fireside in America, it haunted every business man's desk until those who had themselves not yet learned to give began to try the experiment and to taste the joy that Mr. Rosenwald knew before his ink dried on the famous pledge.

Ten millions of people were startled by this dramatic benevolence. It set them thinking. It was a stirring summons—and it brought forth many millions more than the money matched against it by Mr. Rosenwald's admiring friends who feared New York would lag behind Chicago. It taught that, after all, money is valuable merely for what you can accomplish with it—for the help or betterment it can bestow upon others. And upon that realization hosts of people tried the experiment, liked it—and are happily destined to remain addicted to this thing of giving for the remainder of their days. Julius Rosenwald dramatized the theory and the thought—setting a new pace for the nation; and printers' ink burned the message in.

World Jewry must be ever grateful to America's humanitarian press.

The newspapers and magazines stood for a unified America! They are not conscious today of having done anything more than a simple duty. Nobody can thank them, because they did nothing to be thanked for—as they view it. They merely printed the news. Billboards are publicity; so are window cards, posters, and oratory. But the newspaper is the all-powerful instrument of publicity. Without trouble this entire volume could be filled with editorials that contributed to our support and still enough would remain to fill another volume. For their inspiring sentiments and deep spirituality many deserve other than the quick passing which is the fate of newspaper copy.*

With this experience now recorded history, a new appreciation of his country's press has been born in the American Jew. And he will remember it to advantage for the future; he knows henceforth that when there is a good cause to serve, the American press does not recognize racial lines.

God forbid that such a great emergency should arise again; but if it does, we will find that same press, booted and spurred, ready again to render its knightly aid. Why? Because for these memorable nine years we engaged in a task that transcends all other human tasks—that of helping others.

*See Appendix: "The Press a Ready, Loyal Ally."

CHAPTER XXI

A New Kind of Engineer

The field worker: his qualifications, duties, and adventures—Secret service men of philanthropy and stage managers of fund raising—Taming prima donnas—Squeezing the last ounce of service from personal connections—Bold tactics: bolting the doors on a society ball—The field agent a walking information bureau, expert bill collector, ready-tonged orator, diplomat, and dynamo of enthusiasm—Relation between headquarters and the men on the job—"You have all the fun of a gambler and you do not gamble"—The modern Cincinnatus—A medal for Rev. J. S. Murrow—Romance of Irma May Cantor—Roll-Call of men who served in humanity's army.

At the Detroit Victory Conference I made a feeble attempt to express my appreciation of the men who often bore the brunt of the work and who seldom received recognition or applause. I refer to the field workers—the secret service men of philanthropy. I spoke of them as an invisible army who toiled ceaselessly, unmindful of everything except results. The experiences of these men deserve the pen of a novelist.

Few know how S. J. Keiser saved a desperate situation in Texas when one of the chairman on the eve of the drive suddenly decided to take a trip to Palm Beach. Not many knew of the attempted eviction of our forces from our headquarters in Dallas in the middle of the night, when our offices were entered and valuable card indexes, files and correspondence thrown together in a heap. But L. D. Samson, resourceful and courageous, in a few hours established temporary headquarters in a nearby office with but a slight delay to the campaign. For two months, Henry B. Dorfman was obliged to travel the heavy roads in sparsely settled sections of Kansas by automobile. Trains were few and far between. The story has never been told how Miles Goldberg, Henry Weinstein and B. N. Lesk weathered the heavy snowstorms of the Northwest, arriving in small towns late at night, arranging

hasty meetings and catching the earliest morning train to reach the next town in time for the succeeding meeting. The railroads in the West do not arrange their schedule to please passengers for Miles City, Montana, or Sturgis, South Dakota. Yet every community had to be covered.

Like the stage director the field man must prepare and assemble the scenery and rally the enthusiasm of actors and public. And like the mail carrier, the field man stops for nothing. Leaders were not always willing to lead and our representative often had to force the issue. Committees frequently required alteration and sometimes total reconstruction. Paper organizations, the field man soon learned, were valueless. He had to induce busy professional and business men to give their money, influence and that hardest of all things to obtain—their time. Does the organizer accomplish these things solely on the strength of his own personality? Not at all! When he finds that Mr. Leading Business Man is the outstanding citizen of Springfield, he communicates with the National Office, and immediately a wire is sent him by one of the national leaders, urging Mr. L. B. M. to accept. Thus our agent appears as the personal representative of one whose requests are not easily denied.

His duty is to arrange meetings, banquets and dinners, taking care to see that the guests have their names correctly noted on the programs and in the newspapers. He must be watchful of administration costs, and see that all employes render the service that would be expected of them from permanent, well-managed organizations. Friendly contacts must be made with reporters and editors. His eyes must continually scrutinize the mailing lists and card files—the backbone of every campaign. He must be tactful with women volunteers. Every community has its prima donnas who are temperamental, emotional and oversensitive. The field man must be able to keep them in good

humor. At the meetings of workers, he must be able to deliver short, snappy talks on the salesmanship phase of war relief. He must issue frequent bulletins to the newspapers containing the names and photographs of his prominent workers, but carefully eliminating his own. The ideal field man rarely appears before the footlights. Self-effacement is the word that he must burn into his brain.

I have before me a telegram from one of our chairmen in the South. It reads: "Just returned to city—subscriptions over $20,000—will organize regular campaign immediately and committee will see every Jewish citizen within radius of one hundred miles of this city. Have great hopes of receiving $35,000, possibly more." It is not difficult to detect the service of the man behind the chairman—the field worker.

It was my good fortune to come across Earle W. Hodges of Little Rock in the Near East Relief Campaign in 1918. Through L. M. Altheimer and Ike Kempner, I was successful in inducing Mr. Hodges, who was formerly Secretary of State of Arkansas, to take charge of our drive in that State. He obtained excellent results and I retained him to conduct our appeal in Colorado, California and Utah, which he did with equal success. Mr. Hodges had many friends prominent in public life, among them Governor Charles Brough of Arkansas and Ex-Governor Gunter of Colorado, whom he prevailed upon to deliver addresses in various cities. Hodges' resourcefulness is best illustrated in one of his reports:

"At Colorado Springs, J. C. Jarrett was one of our best workers; he formerly lived in Little Rock. Down at Lamar, we had a fine campaigner in Charles Wooton, formerly of Dermott, Arkansas. At Fort Collins, the Y. M. C. A. secretary was an old friend of J. L. Hunter of Little Rock. He was our chairman for that county, and he put it over in fine shape. Judge Frank Mays, formerly

of Fort Smith, was one of our speakers, and an enthusiastic worker of Colorado Springs."

I again quote from Mr. Hodges' report in the Utah Campaign:

"We ran across some former Arkansas people, who gave us their hearty co-operation. Governor Bamberger, who is a cousin of Louis Altheimer of Little Rock is very popular with his people. Lester Freed is President of the Salt Lake City Commercial Globe, and he was raised at Dardanelles, Arkansas. Charlie Davis of Little Rock was my publicity man and he got Mr. Freed lined up in great shape. Lee Lovinger is a Salt Lake City business man who gives lots of help and money and is a good friend of W. G. Hutton, my personal friend who has travelled this territory many years. Leon Sweet, a very wealthy candy manufacturer of Salt Lake City, married a Pine Bluff girl, Miss Beatrice Wertheimer, and she and her husband are good friends of L. M. Altheimer of Little Rock. Old-time friends of Governor Brough of Ogden and Salt Lake City helped us because we were asking for a worthy cause, and were from Arkansas. Many years ago, Governor Brough's father and Governor Bamberger were partners in a business venture and I found that the Brough family had been very prominent in Utah affairs."

This statement disclosed great resourcefulness. The business of making friends is essential in campaigning and their influence must be extended from place to place. For example when A. D. G. Cohn on the conclusion of the Georgia campaign went to Alabama, he used his Georgia connections to establish friendly relationships in the new field.

To secure the maximum results, it was likewise essential that our Publicity Bureau work in perfect unison with the field staff. The National Publicity Office had to be prepared to release a story for the Alabama or the Cali-

fornia papers on the exact date when it is wanted. And the newspapers have more than once helped us clinch a hesitant chairman by giving conspicuous publicity to the name of the desirable candidate.

The field worker was at all times our diplomatic representative. He kept in close touch with New York and in full command of the local situation. Results were the only recognized yardstick of his competency and to be successful he had to be adroit, daring, and the master of boundless ingenuity. He continually met problems without precedent. Frequently, he faced situations which compelled him to shatter all traditions for the sake of results.

A typical piece of daring is credited to George Greenspun. A certain little Connecticut town was noted for its poor showing. Located on a branch railroad and difficult to reach, it had never been properly organized. In the last campaign Greenspun arrived to enlist a committee. He had many promises of help from the leading men, but they kept delaying until it looked as if the community would fall down as usual. Hearing that the leading Jewish organization was giving a ball at the leading hotel, Greenspun accompanied by the State chairman and a few other workers visited the festivities. During the intermission, they locked the doors and addressed the participants. So abashed were the dancers that the ball was abandoned on the spot, and the guests organized themselves into a campaign committee which carried through a successful appeal. For the first time, the younger Jewish element of the community took an active part in Jewish work. The older folks became jealous and decided to run a campaign for local needs in opposition to the Jewish relief appeal. This would have been ruinous to both. The field worker suggested the solution. He enlisted the help of the probate judge, a non-Jew, and obtained his

consent to preside at a public meeting of both groups at the City Hall. Each faction presented their case, and the judge decided that the Jewish Relief campaign was of greater importance and ordered the "litigants" to unite in helping their suffering brethren.

A Pennsylvania community sought delay. The campaign was postponed for several months. The important people were out of town and the weather was intensely hot. The field worker hit upon a unique plan. He interviewed several women and they agreed to raise $10,000 among themselves in order to "adopt" one hundred Jewish war orphans. This served as a direct challenge to the men of the community, and no time was lost by the organizer in capitalizing it. In quick order the men found themselves raising their quota.

Sometimes, as in one Western city, our agents were severely tried. The prospective chairman had resisted all pressure. He was cold. In his opinion, a campaign was impossible. He was stubborn and insistent. We dispatched one of our best men to break down his resistance. There was a long interview and heated words. The chairman turned his back and indicated that there was nothing more to be said. But the field worker held his ground. He endeavored to point out the obligation resting upon every Jew and that no one had a right to claim exemption. Still the chairman remained immovable.

"When I leave here," said our representative, "I am going to the newspaper offices and tell them that the chairmanship in this city is vacant because of your refusal to join with the rest of America in helping to feed the starving. If the newspapers do not print that statement I will have hand-bills prepared and distribute them myself, pointing out the shame you have brought on your town." Then the chairman wilted. He was the owner of the leading store and risked ruin if his unsympathetic attitude was

exposed. "I will do as you ask, provided you will personally help me." This was quickly agreed to. Not only was the full quota raised, but $2,000 additional. Simply because the field worker was resourceful and tenacious.

At first glance it may be difficult to see the vital relationship between the disbursing officer and the success of a campaign, but the efficiency of our field forces was substantially due to the prompt manner in which necessary funds were supplied to the man in the field. This was an important link in the chain of organization. Travelling expenses were heavy, and not only days but often hours counted. And it is obvious that our field workers were not to be delayed or, above all, stranded. This might not have only affected their morale, but imperiled the very success of a campaign. Our men were under strict orders never to cash personal checks, nor borrow money from local committees. They had to keep an accurate record of their expenses itemized and properly allocated on standardized forms. Each agent was supplied with a revolving fund reimbursed weekly by the National headquarters on receipt of a voucher. These records were carefully audited by our efficient cashier, Miss Ruth Rosenbaum.

The ability to vizualize conditions was equally important. We frequently received telegrams similar to the following from B. R. Thornbury who served in Oklahoma and other Western states: "Meeting local committee last night, plans perfected—Englesman splendid chairman—working harmoniously in creating subcommittee—names follow by next mail. Expenses of campaign underwritten locally. Ship campaign literature in my name to all communities in State which will be taken up by local chairman or other representative."

However vague this message might sound to an outsider, to us it was vivid and clear. Within a few hours after it was received, the literature (already prepared in

packages,) was on its way to the designated localities. The work of the field director was coördinated throughout with the publicity and shipping bureaus in order to keep the machine smoothly working without the needless loss of an hour!

During the war our shipments of literature were labelled in large red lettering: WAR RELIEF—GIVE RIGHT OF WAY. I have seen many packages taken from our motor truck to railroad cars and placed in transit within an hour, although the express office was packed to the ceiling with countless other packages. This device—the red-letter sticker—was the suggestion of Lillian Forman, the lowest paid girl in our office, and it was worth thousands of dollars.

On occasions, romance far removed from war, misery, and the continuous struggle to whip communities into money raising groups colored the adventures of these secret service men of philanthropy. Jules J. Paglin was in charge of the Louisiana campaign. One of the volunteers was the daughter of Sam Bonart, owner of a leading department store in New Orleans and one of the most generous Jews of that community. Mr. Paglin and Miss Bonart naturally found themselves at headquarters continuously. And when the campaign was over, their engagement was announced. We sent A. D. G. Cohn to look after the Georgia appeal. He achieved two memorable objects—the quota, and his marriage to one of Atlanta's charming girls. Similarly, Robert Gray and Miss Anne Pfeffer met in the field of the campaign and decided never to part.

Propaganda was always an important ally of the field worker. A subscriber in New England owed $1,000. He refused to pay because he had become apathetic and indifferent. He had not been kept in touch with conditions abroad. Our worker not only supplied him facts but

arranged to have frequent reports sent of the work of the Joint Distribution Committee. Shortly after, the subscriber gladly paid his pledge and furthermore set about to collect unpaid pledges from others who had been in a similar frame of mind.

A field worker called upon the treasurer in a small town out West for a financial report. To his surprise, the man tried to create the impression that no campaign had been held. "I excused myself, and went across the street to another man," ran the report, "who I thought could give me accurate information. Luckily, this fellow had been the chairman of a previous drive, and had not received the co-operation to which he was entitled. He talked freely and assured me that the man I had left really was the treasurer and should have a substantial sum in the bank and a complete record of the pledges. Upon my return to the store of the treasurer, he continued in his former attitude and again pleaded ignorance. I gave him to understand that our National Committee included every leading manufacturer in New York City, whereupon he became a bit uneasy. I added that it was my duty to report to this National Committee his lax methods of handling our funds. I intimated that if his credit was injured or perhaps ruined, he could only blame himself. He tried to make amends, and reluctantly confessed that he had $300 on hand. And I obtained his check and the records and relieved him of all responsibility."

"With these cards," continued the report, "I made a personal canvass and received payment in most every instance."

On another occasion our worker called upon a butcher who continued cleaning his cutting machine during the entire interview. He could not see his way clear to pay our $100 claim. The field worker threatened to consult an attorney whose sign he observed across the street. The

butcher found he meant business and wrote out a check. As our representative was about to go, the butcher hailed a man who was passing. "You are just in time," he exclaimed. "This man wants to see you. Pay your pledge to the Jewish Relief Fund, for he is here to get it!" And the man settled his bill.

"There was one more man to be seen in that town," continues the account of this worker, "and I had very little time to make the night train. The butcher had given me instructions how I could locate my party, and also gave me some side-lights which were not encouraging. When I located the place, I found the counters covered with canvas, and painters at work. A little unkempt girl approached me. I wanted to see the owner who was in his private office on a sort of balcony. I called to him, 'Will you come down or shall I come up.' He grunted, so I went up. When he learned why I was there, he became insulting and ordered me from his store. I paid no attention to his remarks, but pleaded for the war orphans and his very own flesh and blood. The painters dropped their brushes and waited expectantly. To my surprise the little girl cried out, 'Papa, why don't you pay this man and show him you have a real Jewish heart?' I interjected, 'I do not believe he has a heart at all.' Then I walked out of the store. Before I left town, this man sent his daughter to the railroad station with a letter of apology, containing a check."

A certain summer resort has well-defined seasons of prosperity and dullness. When the latter arrives, some of the business men become apathetic toward paying their debts to charity. During one of these slack spells it became necessary for the field worker to enlist the help of the Mayor, who personally called on the most persistent delinquents. One of them felt morally relieved of his debt because he had dispatched money abroad to bring

a relative to America. Another, because his wife's losses at bridge were so heavy that he could not redeem his pledge. It was necessary to have an attorney threaten both of them before they paid. The proprietor of a large hotel had subscribed a generous sum, but never received a bill. A word from our field worker to the hotel keeper's son brought a check within five minutes.

From another city, we received alarming reports that large numbers of subscribers had repudiated their pledges beause of persistent reports criticizing the Joint Distribution Committee. We at once traced them to an old gentleman who had recently returned from Europe. The delinquents were invited to attend a meeting at the home of the chairman. Our representative questioned the complainant. It developed that he was not even a contributor, but while in Europe had made drastic criticism of the relief work and demanded an appropriation of an unreasonably large sum for his native community. The refusal of his demands had so incensed the man that he determined to complain to his friends at home about the work abroad. Had his request in Europe been complied with, it would have compelled the withdrawal of allotments from other communities with fatal results to many dependents. In the end the diplomacy, accurate information and persuasion of our field worker prevailed against the old gentleman's spite. I recall a man who refused to pay because the relief work in his native city was under the direction of his father-in-law whom he cordially disliked. He did not frankly offer this as his excuse, but cast about for other reasons equally as flimsy and unjust.

Following up collections in Baltimore disclosed a certain automobile agent who owed $200 which he would not pay. Arguments and appeals to his sympathy were in vain. Later, he sent his check in full, with this letter: "The other day I did not know what the suffering of a

child meant. Since then my little daughter was seriously hurt in an automobile accident. Now I understand."

Isidor Coons reported the following case: A clothing dealer owed a balance of $100 on a two-year old pledge. Several letters were sent to him, followed by personal visits, but nothing was accomplished. As a last resort, he was asked to adopt a war orphan at the cost of $100 and was given a picture of a little child who it was explained would be placed in his financial care. The man promptly consented. We did not know at the time that although married thirty years, this man was childless and had often expressed a desire to adopt a child.

The real job, however, of the field worker was to sell Jewish relief to the country at large. He was the only personal representative of the National organization on the ground. He had to make quick decisions and oftimes assume unauthorized responsibilities. The man in the field found that it was one thing for leading citizens to assure the National chairman that they would serve and put the drive across, and another thing to get them to do it! The organizer had to be always on his toes and think quick.

In a certain Wisconsin town, Mr. Coons sought the co-operation of a wealthy Jew of the second generation, whose father had acquired great wealth in the vast lumber industry of that State. For three days, Coons tried to secure his consent. He then made inquiries in an effort to locate a vulnerable spot and found that the man's wife was closely related to one of our leaders in Chicago. A long distance telephone call to New York was followed by a wire to a certain man in Chicago, and the next morning the Wisconsin man accepted the chairmanship.

It was the job of the organization man to direct the distribution of honors, as expressed in appreciative and stimulating telegrams from the national leaders. When

this was managed properly, splendid results were obtained, but sometimes our field workers overdid matters, as witness a small Oklahoma community where each of the local leaders attending a conference, produced personal encouraging telegrams from Felix M. Warburg that were word for word identical. The field worker had overshot his mark. One message would have brought results.

The field man, among the multiplicity of his responsibilities, had to keep closely informed on the work of the Joint Distribution Committee, for hardly a day passed when searching questions were not asked by contributors—and would-not-be contributors! On occasion it was necessary for our men to draw on their imagination in the absence of definite information which they lacked time to obtain from New York. Frequently the organizer was asked to secure information about relatives in Europe, and the National Office has often started the machinery which in the end brought a distraught family together. Finally it was the agent's business to weld the community into a unit and to keep the atmosphere pleasant and harmonious—a task not as easy as it sounds. And throughout the field worker naturally had to maintain the confidence, respect and regard of the people whom he served.

In rendering this intricate, delicate, yet at the same time strenuous service, women proved the equal of our best men. Hortense Breckler of Cincinnati distinguished herself as a forceful speaker and an efficient organizer. She had the advantage of service abroad and presented vividly the message of the stricken Jews among whom she had worked. Mrs. Estelle M. Sternberger, now National Secretary of the Council of Jewish Women, did excellent work in Ohio, Indiana, New York and elsewhere. Miss Sophie Levine, who had directed the destinies of the American Red Cross in the Pittsburgh district and attracted national attention through her work in the Salvation Army

campaigns, set a record for Jewish Relief in her energetic and resourceful direction of the Hudson County, New Jersey appeal in 1918, and again in her service in the Canadian appeal.

Jessie D. Bogen handled the complex machinery of the orphan adoption work in a masterful way.

The field worker, almost needless to say, thrives on excitement and thrills—the sole stimulant of his unending hours of exhausting efforts.

The Right Rev. William Lawrence, Episcopal Bishop of Massachusetts and veteran campaign leader, spoke for all field workers when he wrote in the *Atlantic Monthly:*

"It is hard work and a heavy strain; one must be fit, and on edge every minute. I hate the job at a distance but when I once get started, trout-fishing is not in it for excitement. You strike what is called a deep pool; no fish rises and you go back to camp depressed. You cast into a shallow and almost hopeless pool and come away with big game. You have all the fun of the gambler and do not gamble."

Among the effective field organizers of the American Jewish Relief Committee who were not of the Jewish faith was B. R. Thornbury. He did service in New Jersey and Oklahoma and a few of his experiences are well worth narrating.

While in Southern New Jersey, he was instructed by a county chairman to visit a certain man and endeavor to enlist his help. The prospect was described as a patriarch among his people—a man of force, wisdom and much learning, a graduate of European and American universities. The field director pictured to himself a Biblical character—a venerable Jew of Abrahamic dignity, with a flowing prophetic beard.

"I arrived at the settlement," reported Mr. Thornbury, "and made inquiry at the first humble cottage at hand. This, I later learned, was the abode of the patri-

arch, and for all its lack of pretension housed one of the finest libraries in the country. There was no response to my summons and the only visible sign of life was a lone farmer, ploughing in an adjacent field. His outfit was a small horse-drawn plough, and both horse and plough seemed on the verge of a general dissolution. The man dropped his rope reins and approached me with a tired shambling gate. His short spare figure was clothed in a worn shirt and overalls, a battered straw hat and rough farm shoes. His shaggy grey beard almost totally obscured his thin features. His only greeting was a short jerk of the head and a look of inquiry from a pair of keen blue eyes.

"When I gave him the name of the man I was looking for, he said quietly 'That's me.' His attitude was coldly impersonal and devoid of interest, but when I told him why I came, he underwent an immediate transformation. His rugged face became the embodiment of sympathy. With deep emotion, he began to speak of the plight of his brethren in war-shattered Europe. His language was an expression of the rarest culture. And that modern Cincinnatus became the leading figure in the local campaign, and he seemed to have no difficulty whatever in lining up representative men of every shade and belief upon his mere request."

On another occasion, Mr. Thornbury was scheduled to speak at a popular non-sectarian rally. A delayed train brought him to the meeting an hour late. The county chairman signalled Mr. Thornbury to take a seat on the platform laden with several clergymen and a state senator, and then engaged in whispered conversation with another official. The latter seemed defective of hearing. Finally the chairman nodded vigorously, arose and announced in stentorian tones: "We are honored tonight to have with us one of the leaders in this movement, and I take great

pleasure in introducing Honorable Benjamin Warburg, the eminent Jewish philanthropist of New York City." The applause enabled Mr. Thornbury to recover sufficient poise to express his regret that he could claim none of these distinctions, being neither eminent, Jewish, nor a philanthropist; as a humble field director, he said he was flattered, of course, to have his name confused in the mind of the presiding officer with that of Felix M. Warburg.

It was during the Oklahoma campaign that Mr. Thornbury met the Rev. J. S. Murrow of Atoka. That venerable preacher of the Baptist church was then eighty-five years of age. For sixty years he had been a missionary among the Indians and was still active. It will be recalled that Dr. Murrow had written a simple but impressive letter to Herbert H. Lehman, Treasurer of the American Jewish Relief Committee, enclosing a contribution of $100 and that more than one million copies of the letter had been distributed throughout the country. Dr. Murrow was awarded a special medal by the American Jewish Relief Committee, who sent it to the state chairman, A. D. Englesman, for presentation. The ceremony, as Mr. Thornbury relates it, was a dramatic event. It was during the height of the non-sectarian campaign. On the imposing steps of the State Capitol in Oklahoma City, in the presence of a large gathering of leading citizens, Governor J. S. Robertson, assisted by other high officials, presented the decoration in the name of the National Committee. Standing in the center of the distinguished group, Dr. Murrow appeared wholly unconscious of being the object of an unusual demonstration. His snow white hair, flowing white beard and his tall, straight figure, simply clad in the conventional black of his calling, bespoke the type of western pioneer that is rapidly passing into history. His modest speech of acceptance, acknowledging the honor not for himself but for the hundreds of Indian

children who held his one interest in life, was characteristic of the man. When a motion picture was taken after the ceremony, it was suggested that a group of Indian maidens in native costume surround Dr. Murrow. Scores of full-blooded young Indian women dressed in the prevailing fashion of New York and Paris volunteered, but not one tribal costume could be found. It was the genial Secretary of State, himself a full-blood Choctaw, who saved the day. He hastily procured a supply of traditional robes for the girls. But the picture never was shown! For when the reel was developed the camera-man discovered that instead of the conventional mocassins, every one of these Indian maidens stood in French heeled, white kid pumps.

* * *

Whenever the Jews of New York City consider an appeal for funds, they usually enlist the aid of Dr. I. Edwin Goldwasser whose leadership in the Federation of Charities had stamped him as a man of remarkable executive ability. Dr. Goldwasser played a particularly important part in the 1918 appeal and earned from Felix M. Warburg the tribute that, "his watchfulness and resourcefulness were the incentive of our great success."

The part taken by Morris D. Waldman, now director of the Detroit Federation of Charities, in strengthening our organization through a critical period, can never be forgotten. He was a campaigner without a peer.

The efficiency of the American Jewish Relief Committee in disseminating information on conditions in Europe to our fund raising units throughout the country was due in a great measure to the intelligent assistance and prompt service rendered us by Miss Evelyn M. Morrissey of the Joint Distribution Committee. She capably filled the secretaryship to the Committee on Russia, the Reconstruction Committee and many other sub-divisions of the

Joint Distribution Committee. Again, the carefully compiled financial statements of our auditors, Simon Loeb and Morris C. Troper, served to convince many contributors that the expenses were kept within proper bounds. Oftimes we were called upon for intricate statements of receipts and expenditures by campaign chairmen or other representatives. When these demands were made there could be no delay. And the information was always promptly produced by the chief accountant of the Joint Distribution Committee.

Frequently, large contributions were withheld pending the receipt of a satisfactory report on the work in a specific European community. When this situation arose, we called upon William J. Mack, Secretary of the Joint Distribution Committee, who unfailingly furnished the facts. Many large sized checks can be properly credited to his reports.

The story of Irma May Cantor is a dramatic one. Her fiancé, Dr. Bernard Cantor, was a member of an American unit sent abroad to help organize the relief work in Poland and Ukrainia. While in Lemberg he met Irma May, a talented girl who, speaking excellent English, proved of great assistance to him. Their common interests and their joint solution of many trying problems soon developed a romance which culminated in their marriage engagement. Shortly after, Dr. Cantor accompanied Professor Israel Friedlaender, the noted Jewish scholar, into the heart of the Ukraine for the purpose of distributing funds. At that time the country was overrun with bandits whose frequent raids were the terror of the small villages along the frontier. Dr. Cantor and Dr. Friedlaender were urged to defer their trip, but they persisted saying, "Our people are crying for bread, and we cannot hold back!" Miss May, too, insisted upon joining with them, and had entered the fatal automobile when her mother prevailed

upon her to remain behind. Some time later word came back that both emissaries had been murdered.

Distraught and heart-broken, Miss May came to America to bear the appeal of the suffering and to do what she could to take up the work of Dr. Cantor. Here she met and married his brother, Dr. Nathan Cantor. For two years, she travelled the United States from coast to coast exhorting mass meetings and winning substantial aid for the cause of her people.

Properly to appreciate the difficult work of our field workers, it must not be forgotten that they were open to criticism at all times. An organizer in Maine, for example, had invited four leaders to his hotel for a conference. Wishing to be hospitable, he ordered expensive cigars for the party. Instead of becoming favorably impressed, the spokesman of the delegation exclaimed, "If you can afford to smoke fifty-cent cigars, you certainly do not need any money from us!" This organizer was later released for other work for which he was better qualified.

The representatives of the New York Headquarters were instructed to hold their expenses to a minimum consistent with effective and expeditious work. Nevertheless, it was impossible to fix a standard for daily expenses. One worker spent $23 for automobile hire one afternoon, which on its face appeared unwarranted. Upon investigation we learned that in so doing he was able to reach an important meeting in time to save a situation.

Inexhaustible energy, unlimited patience, remarkable tact and shrewd diplomacy were some of the attributes which qualified the successful field man. Among those well worthy of the title in addition to the names already mentioned, were I. A. Hirschmann, Benjamin Lorber, David Weschner, Captain Elkan Voorsanger (who served with the Jewish Welfare Board in France and was known as "The Fighting Rabbi of the Seventy-

seventh Division"), Louis Brenner, and Eugene M. Baer, who directed record-breaking campaigns in Ohio, Louisiana and West Virginia. The work of these men was ably seconded by H. B. Dorfman, H. R. Davis, Jerome Levy, Sydney Davidson, Arthur Rosenfeld, Stanley Bero, previously the efficient director of the Central Relief Committee, and Milford W. Rider. At the New York Office directing the work—in a position comparable to the Staff Officer who plans the details of stategy—were my dependable assistants, Albert P. Lewin and Charles K. Feinberg.

All served in humanity's army with unmatchable zeal and fervor. Theirs was no picturesque part in the pageantry of war. They did not march behind flying banners with inspiring music, amid the plaudits of admiring crowds; they simply served God and humanity. They struck down no one, and lifted up many. All of them did their duty. If the saved multitude overseas were conscious of the service of these field men and women, their names would be intoned by thousands of lips in daily prayers.

CHAPTER XXII

Side-Lights

In the by-paths of relief work—Locating missing relatives in Europe and bringing them to America—Happy and pathetic surprises—Advantages of knowing someone in every city of the Union—Supplying the proper organizations with valuable information, cementing friendships between business men, and serving the Secretary of the Treasury—Making tourists into contributors.

Although our organization was created for the purpose of raising funds, we were called upon to do many other things. Our office became an agency whereby the broken threads of many lives were pieced together and family circles welded anew. Hundreds of requests came to us from men and women throughout the United States, asking assistance in locating missing relatives or bringing them from Europe. Regardless of the difficulties and responsibilities involved, we always undertook to meet these requests as best we could. In the patient and often prolonged search for these missing or strayed souls we at all times had the invaluable co-operation of the Hebrew Sheltering and Immigrant Aid Society, popularly known as the *HIAS*. To its efficient manager, Isaac L. Asofsky, both I and hundreds of our subscribers are heavily obligated. In our lost and found service we not only had the privilege of engaging in constructive work, but at the same time we were lightening the burdens of the Joint Distribution Committee by reducing the number of its dependents.

Numerous indeed have been the occasions when we sent the joyous news to anxious fathers, mothers, sons and daughters, informing them that missing relatives were alive, although—usually—in great need.

There were no chords in the domestic, social or economic scheme of things that we did not touch at one time or another. We might indeed have played a big part in

the solution of the servant girl problem in America, if we could have satisfied the appeals for domestic help which came to us from sorely tried and perplexed Jewish women throughout the country. One wrote that she would cheerfully make a subscription of generous proportions if we could furnish her with a servant who would remain for three months. Another correspondent confided to me that she had three thousand dollars in the bank and was not averse to meeting a young man who would make her life happy.

There were more poignant letters, too. Early in the war a peddler in a small Missouri town wrote me that his son had been killed while serving in the Russian Army. He hated to think of his boy's body buried in an unconsecrated grave, perhaps among *"goyim"* too. Would we not try to locate the body and have it sent to his native city for a Jewish burial? After months of tedious correspondence and more months of circuitous investigation, we finally discovered that the boy had not been killed, but was in a hospital suffering from minor wounds. That was seven years ago. Today the boy is with his father out in that little Missouri town, and both are working together and prospering. Each has subscribed substantial sums to every call, and they would be ready to answer any and every appeal that we might make in the future.

During the existence of the Transmission Bureau of the Joint Distribution Committee under the capable management of Mrs. Ethel F. Troper, frequent requests to remit funds to relatives in Europe were turned over to that resourceful executive. Upon the discontinuance of the Bureau in 1922, we were obliged to handle this service ourselves, which we successfully did, chiefly through the help of Dr. Boris D. Bogen and Dr. Bernard Kahn in the European field.

A prominent lawyer in Texas wrote that a certain

man had died, leaving a legacy of five thousand dollars to a relative in Russia, and he wished our suggestions and assistance in making payment to the beneficiary. After a cable investigation, we advised our Texas inquirer that the possession of so large a sum in American dollars in the particular section of Russia where the beneficiary lived would be highly undesirable and even dangerous. We therefore arranged to have the money paid in small monthly installments which are regularly transmitted to the man through the German branch of an American organization.

One day there came to my office in New York, the owner of a clothing store in the South. He was visibly agitated. Without ceremony he unfolded a not particularly novel story. A series of unfortunate circumstances had left him practically insolvent in spite of his best efforts, and it was doubtful whether he could even pay his last subscription to the relief fund.

"I worked hard and did my best," he explained, "and the only thing I have left is a good reputation among my friends and neighbors." Would I not use my influence with his largest creditors in New York City, and urge them to grant him a reasonable extension? I promised I would do my best and asked him to see me in a week. In the meantime, I communicated with our leaders in the state where he lived and their replies confirmed what he had told me. The rest was easy. I knew his creditors very well; they were important workers and subscribers. I told them what I had found out, and within a few days I was happy to telegraph the clothier that an extension had been granted him and in addition an extra line of credit, as evidence of the confidence his creditors had in his ultimate ability to make good. Today this man, far from bankruptcy, is one of the most successful merchants

in his community, enjoys the respect of his neighbors, and the confidence of the public.

Rarely a week passed when one or more of our local chairmen throughout the country did not pay a visit to the National Headquarters while in New York on business. Some for a short chat; others to discuss matters of mutual interest. Frequently, it was my privilege to introduce merchants from different sections of the country to each other, and on one of these occasions I had the satisfaction of sponsoring the beginning of a firm friendship which ultimately developed into a profitable business enterprise. Not long ago, while taking lunch with a leading citizen in Pittsburgh, I recognized at an adjoining table, a prominent business man of Georgia. I invited him over to our table, and I am confident that another new friendship developed as a result.

I have the almost unique distinction of knowing somebody in every city in the United States. My work required considerable travelling, and I have found myself on so many occasions discovering on the hotel registers familiar names of workers, whom I had never met personally, that I have developed the habit of scrutinizing the registers on my arrival in each city. While in the lobby of the Muehlebach Hotel in Kansas City, with a friend of early days, I spoke of this vast acquaintanceship. He was not impressed. I offered to wager a cigar that I would know at least one of the guests in the hotel although up to that time I had not looked at the list. He accepted. The clerk gave me the register, and the very first name on the top of the page was that of Joseph H. Schanfeld, our chairman of Minneapolis, and in a few moments we were heartily shaking hands, to the amazement of my local friend.

I have not kept a record of the number of times I have been asked by secretaries of various Jewish organizations to furnish them with lists of prominent men and

women; and on a hundred occasions or more I have sent to such applicants valuable lists of names and other data which have been translated into thousands of dollars for worthy local projects. Naturally we guarded our mailing list very zealously, so that our subscribers were not importuned with unreasonable requests or irrelevant demands. It is perhaps no breach of confidence to relate that a certain enterprising life insurance agent once offered me his personal check of several hundred dollars if I would give him access to my files.

In the unwritten history of service to the Government during the war a few lines might properly be added on the part we were privileged to play during the various Liberty Loan Campaigns. The Government obtained through our information the names of many men who not only bought large quantities of bonds, but who also became master salesmen during these crucial periods. Not that it was necessary for us to single out these men, most of whom had volunteered at the first appeal of the Secretary of the Treasury, but in the complex machinery of Government, its representatives often failed properly to appraise the potential service of many citizens.

With the liquidation of our organization, the informational and personal service work I have just touched upon has necessarily ceased. Yet there is unquestionably need for a permanent service of this kind.

Frequently, chairmen and workers throughout the country preparing to go to Europe obtained from me letters of introduction to Joint Distribution Committee representatives abroad. Many of these travelers had been large contributors to our fund, and it was natural they should want to see how their money had been spent. We made many friends in this manner. Dr. Bernard Kahn, Dr. Julius Goldman, James N. Rosenberg, James H. Becker, Dr. Boris D. Bogen and our other American

executives have given invaluable assistance to the fund-raising department through their uniform courtesies to tourists, who on their return home have spoken in glowing terms about the "Joint"; I could relate many instances where substantial supplemental contributions came to the fund as a direct consequence.

During the California campaign, hundreds of men and women, many of whom were tourists, called at headquarters to make cash donations. Among the visitors was an elderly woman, a recent arrival from an Eastern city, who had come to California in the hope of restoring her health. Her husband had died several years before, and previously her young son had disappeared. She was alone in the world. The day she visited the headquarters a meeting of workers was under way, and by mistake she wandered into the conference room. A speaker attracted her attention. She had heard his voice before; his gestures were not unfamiliar. She looked closer, straining her weakened eyes to get a better view. He raised his hand to drive home a particular point. It was his right hand, and there was a scar on it, not unique to the average eye—but the only one in the world to that mother. And now, I may add, down in Southern California near the Mexican border a devoted mother and penitent son live happily together. It was just another of the abundant romances of war relief service!

CHAPTER XXIII

The Business of Fund Raising

The technique of a campaign—Emotional presentation of facts and needs necessary to arouse the average man—Working up sentiment and sympathy—The concrete instance *vs.* the abstract generalization—Step by step in a typical campaign—Putting a city on edge—The ubiquitous field man—"They who would make others cry must first cry themselves"—Why the "Hoof and Jaw" method—A campaign worker a salesman—Co-ordinating a nation-wide drive—The function of the auditor—The Louisiana Plan—Special appeals—The art of writing campaign letters.

The average person is lacking in imagination. And it is the degree to which the man in the street is shocked out of his natural lethargy that determines the ultimate success of any appeal for funds. He is not easily stirred. Events of world significance and planetary tragedies get under his skin only when hurled at him by startling headlines. To reach his heart and his purse, you must get very close to him and his own welfare. But he thrives on dramatic values. And that is where technique comes in. To say that three million people in Europe are starving means little to the average citizen, calloused by tales of world-wide suffering for the past decade. But to dramatize the tragedy of one little child compels his attention, touches his sympathy and brings forth the contribution. You observe the difference. Technique merely means translating into dramatic, understandable terms a circumstance which in the abstract is cold and not fully understandable. Emotional presentation is necessary. Effective publicity must set the stage to make the appeal compelling, hence mass meetings, fund-raising dinners and the like. The atmosphere must be charged with sympathetic enthusiasm; hence the bombardment of ink-pots and the rousing appeals of well-known men and women. Needless to say, this stage-setting requires careful preparation. First there must be a smooth working organization at National

Headquarters in New York—the master machine which controls minor editions of itself in every state and city throughout the country by means of effective committees. Every movement must be carefully synchronized so that the giving public is overwhelmed by a stirring, "spontaneous" outburst of sympathy, becomes properly infected by this generous emotion, and is thereby moved to respond. This procedure implies no reflection upon the citizenship, either individually or *en masse*. No matter how worthy the cause, no matter how well-disposed the people, no public project will succeed unless a cumulative sentiment is evoked through a plain, moving dramatization of the facts. This can all be expressed in the one word—technique.

The American Jewish Relief Committee developed its campaign along tried and carefully planned lines. Little was left to chance. Even when a well-advertised mass meeting was addressed by such irresistible orators as Rabbis Nathan Krass, Samuel Schulman or Abba H. Silver—three of the first-water speakers in America—it was no reflection on them that the local committee made provision that the big subscriptions were obtained beforehand. For when such contributions were announced in the tense atmosphere which always followed a brilliant appeal, they were doubly impressive through their apparent spontaneity.

Intelligent and extensive preliminary publicity is vitally essential to the success of all campaigns. No matter how urgent the need, no matter how touching the appeal, people, it must be repeated, will not give liberally unless convincing facts are presented in a concrete manner. A statement that "suffering in Europe is indescribable" moves no one. It visualizes nothing to the average mind. But when James N. Rosenberg, European Director of the Joint Distribution Committee returns from a visit

to the war-stricken zone and declares, "I saw women and children living in the streets like dogs, and desperately pouncing upon scraps of food in garbage pails"—attention is shocked, sympathy is moved—to this thing of giving.

One of our war-time Commissioners to Europe, Max Senior of Cincinnati, on his return to America, told of seeing Jewish children of twelve and fourteen years whose emaciated bodies looked hardly older than starved infants—so pitilessly had rickets and tuberculosis stunted their growth. The faces of these children were those of matured men—so deep were the lines which want and privation had written about their dulled eyes. This is language which everyone understands, especially the fathers and mothers of this generous land. Unconsciously, these American parents think of their own children, who but for mere geography might have been these misshapen and distorted boys and girls. On her return from Europe in 1917 Harriet Lowenstein (now the wife of Jonah J. Goldstein) described how the once rich province of Suwalki was burned into a blighted land of destroyed homes and hungry people. Hospitals were without clean bandages and medicines, and the lack of ether prevented even the simplest surgical operations and doomed to death many who otherwise could have been saved. Statements of this nature rarely fail to move even the apparently unmovable.

Let us observe now the operation of "technique" in a city where a campaign is about to begin, for example, St. Louis where Irvin Bettman, David Sommers, Louis P. Aloe and Julius Glaser had always effectively presented our cause. The campaign decided upon and the date definitely fixed after preliminary conferences with the National Office, the first thing to be done is to secure a campaign chairman. This settled, head-

quarters are immediately obtained and a number of girls are employed to prepare card lists of all prospective subscribers. The field worker from National Headquarters has been in the city at least one month in advance. Under his direction, conferences are arranged whereby the chairman meets his leaders for the purpose of organizing trades', publicity, women's organizations', speakers' and other similar committees.

As soon as possible the fund-raising groups must be developed and their work carefully explained to them. The national organizer delivers frequent talks on the method of solicitation and the importance of a systematic canvass. Enthusiastic workers during an appeal often show a tendency to go out of their given territory in order to obtain a contribution, and chaos and confusion become inevitable. They are repeatedly warned against this practice. Every worker is given a kit containing a booklet of "Questions and Answers," subscription cards, buttons and a quantity of literature describing in simple terms the condition of the war sufferers. The national organizer must be able to furnish a businesslike and telling presentation of the facts, for he is dealing largely with business men who view the problem in a businesslike way. Although a campaign for Jewish relief is primarily an appeal to the finer emotions, it must be organized on sound business lines. The solicitors must know their talking points before they can be expected to get results, much as a salesman must know the virtues of his particular line of merchandise.

In the meantime the publicity department has been working fast. Every day the newspapers must carry stories of the local campaign, picturing the distress in Europe, and giving the names of the local men and women who are enlisted in the army of humanity. An opening dinner or mass meeting is arranged, and an orator of national reputation is invited to deliver the principal

address. The newspapers must give in turn conspicuous space to the names of the participants.

Up till this point, no direct appeal for funds is made; the publicity has been concentrated solely on a presentation of the developments of the campaign and of the tragedy in Europe which has made it necessary. Carefully prepared plans from the National Office are strictly followed, and pamphlets with striking headlines such as—"How Much is a Child Worth?"—"*Here* and *There*,"—"Will You Sentence a Child to Death?" are arriving daily for distribution during the drive. An honorary committee of prominent non-Jews is mobilized, and one of them, usually a banker, is selected as treasurer. The Speakers' Committee enlists the clergymen to make an appeal from their pulpits on the first Sunday of the campaign. Owners of motion picture theatres are asked to exhibit slides carrying an appropriate message to their audiences.

Soon the atmosphere is alive with enthusiasm. Placards begin to appear in public buildings and in shop windows. The street cars display provocative cartoons. Bill boards are covered with flaming twelve-sheet posters. Hanging in the windows of dwelling houses the emblem of the campaign is everywhere to be seen. The machinery is whirling rapidly. Even the children are talking about Jewish relief, for boy scouts and girl scouts have been enlisted to distribute pamphlets. The menus in the hotels and restaurants carry a delicate reminder to give in the midst of plenty. The bills of the gas and electric companies bear an enclosure calling attention to the appeal. The city is on edge awaiting the signal which will open the campaign.

Every worker knows his or her part to perfection. The canvass has been worked out to the smallest detail. The Committee of Large Gifts, consisting of the most influential men, are ready to report at the first big meeting.

The only thing that now remains is to touch off the fire works, for which the fuse is laid at a big meeting or dinner and the match struck by a speaker of national note.

You might properly ask, "What so far has your national organizer been doing?" The answer is—Everything! He is the engineer who keeps the machinery lubricated and every wheel doing its part to carry the load. He arranges the meetings, provides that the invitations are sent out promptly and that the right people are invited. Weeks ahead he plans the noon-day luncheons and workers' rallies which are to be held during the progress of the drive. He likewise holds in readiness prominent local speakers to deliver a punch at each and every meeting. He is often obliged to call upon the Governor for an official proclamation. Similarly he must call upon the Mayor. There must be no let-up in enthusiasm until the last contribution has been obtained. Day and night the organizer is at his desk or in the meeting rooms or at the newspaper offices. It is a twenty-four hour grind.

The drive begins the morning after the inaugural dinner or mass meeting. Hundreds of workers go into action. Telephone solicitation is ineffective and prohibited. A contributor is never visited singly—canvassers work in twos and threes. For it is harder to refuse a delegation than an individual. The chairman and his associates are on their toes bolstering up weak committees and pressing in new workers to fill any gaps in the ranks. The whole organization, general, captains, lieutenants, and workers, moves forward as a unit. One of the prime essentials in every campaign lies, it should be observed, in obtaining proper contributions from the workers, for they cannot secure results unless they themselves have done their duty. Experience has taught us that the best givers are the best workers. "They who would make others cry must first cry themselves."

The contributions at the opening dinner or mass meeting are critical, for they set the standard of giving during the entire campaign. When the sum announced initially is a large one, the effect is electrifying. And, naturally the more enthusiasm and excitement, the greater the returns. Many conservative men and women deplore hysterical appeals. They are in favor of dignified collections. Which would be excellent, if human nature were different from what it is. No doubt the ideal way of raising funds would be to write letters to every man and woman in the community and obtain a generous check in return. This should bring a maximum response at a minimum of effort and expense. Alas for human nature, such a plan would be ruinous. There is in fact only one way to achieve success. One of our leaders has properly designated it the "hoof and jaw" method—to which I must add "plus excitement and enthusiasm."

The newspapers are indispensable for creating this excitement; and for this purpose it is essential that they publish daily the names of the subscribers in turn, with the amount given.

The solicitor has noted on every prospect card the amount that each member of the community is expected to give, based on his "giving history". Solicitors report daily their success or failure. In the course of the drive, it will be found that many large contributions which the original canvasser failed to secure, are obtained by a substitute worker. This is the human equation. And it must always be reckoned on.

A tag day may be held at the close of the appeal, but under no circumstances should it be held previously. Nor should such a project be announced or planned in advance; otherwise, some persons who ought to subscribe substantial sums will give nickels and dimes. Street solicitations are

inadvisable except in very large cities, and even then the cost involved is ofttimes out of proportion to the results.

Team totals are announced at daily luncheons amid a spirit of friendly competition. And the campaign invariably concludes with a great rally or victory dinner at which the chairman and leaders felicitate the workers. The goal is crossed!

In the last analysis raising funds is fundamentally no different from selling a commodity, except that many more valuable channels are available for charitable purposes. Every worker is, and must be, a salesman. His problems are those of a salesman. He must know that the public is initially negative, as it is in every other selling problem. The worker must break down this resistance. He does it through his enthusiasm and confidence in the merit of the thing he represents. And as the salesman is aided by national and local advertising, the campaign worker rides on the concerted publicity and awakened communal sentiment which results from the use of proper "technique."

Each local campaign stimulates every other. The National Office keeps all local committees in touch with the achievement of the rest of the country, and the germs of success prove highly contagious. When St. Louis crosses the goal, it arouses Kansas City to emulation. If Dallas raises its quota, Houston cannot decline the challenge. Thus, the enthusiasm spreads from city to city, state to state, zone to zone. How the National and State Organizations were able to set up a vast and intricate piece of human machinery reaching into every city and village has already been told. How pivotal men were secured around whom the activities are centered, how workers were discovered and developed in the smaller communities through the aid of the Mayors, Chiefs of Police and Postmasters, who forwarded the names of the prominent local Jews to the National Headquarters, need

not be repeated. Suffice it to say that few indeed were the communities throughout the length and breadth of this great country which have not taken part in our campaigns.

In order to hold expenses to the irreducible minimum, the National Organization followed the so-called decentralized plan. Each state acted as an autonomous unit, with a state committee responsible for the state quota. The National Headquarters furnished field workers, literature and national speakers to the local campaigns, but otherwise its chief contact in each state was with the state chairman, who usually together with three associates constituted the state committee. This committee divided the state into districts, each in charge of a chairman who acted under the direction of the state headquarters. The field organizer was the chief of staff. He took care that the literature and supplies required by each city were intelligently ordered and economically distributed. For inexperienced chairmen in their enthusiasm were apt to overestimate their needs. We once received, for example, from the local committee in a city of fifty thousand population, a requisition for literature which would almost meet the needs of Chicago!

An auditing system was one of the first requirements to be installed so that contributions could be correctly recorded and promptly acknowledged. As a part of the national bookkeeping a careful check was kept upon expenditures. Every avenue of expense had to be safeguarded. Each paid worker was properly bonded. Nothing was left to chance. And if anything went wrong, the field man was brought to task.

For clarity of statement and effectiveness in results, I know of no better plan than that devised for the Louisiana campaign, and I am quoting it (in part) for the benefit of whoever may in the future wish to utilize our experience.

THE LOUISIANA PLAN

A.—State

The State Board of Organization, consisting of three members appointed by the National Headquarters at New York, have divided the State of Louisiana into seven zones.

Each zone is administered by a Zone Chairman appointed by the State Board of Organization.

Each zone Chairman thereupon divides his zone into various local units, appointing a Local Executive Chairman in each, subject to confirmation by the State Board of Organization.

The power is also vested in the State Board of Organization to take the initiative in the appointment of Local Chairmen, Members of Advisory Boards and all the necessary Committees.

B.—Zone

Zone centers shall be located in the following cities: Alexandria, Baton Rouge, Monroe, Lake Charles, New Iberia, New Orleans and Shreveport.

The Zone Committees shall consist respectively of the local Chairman, Publicity Manager, Secretary and Treasurer of each of the above mentioned cities.

C.—Local Committee

1. The Local Executive Chairman, who is ex-officio a member of the General Committee of the State, appoints at least four committeemen to work with him in the campaign. This Local Committee has full charge of the drive in its locality, subject to control by the State Executive Committee and General Committee.

a. The personnel of the Local Committee must not be limited to Jews. It must include representative citizens of all parts of the district to be covered.

b. An Honorary Advisory Committee is to be appointed by the Local Chairman, and should consist of the most prominent men and women in the district.

2. The Local Committee, IMMEDIATELY upon organization, is to draw up a list of responsible citizens to serve as solicitors for funds during the Drive. The Committee should arrange these names into teams, numbering them, and appoint a representative man or woman as captain on each team. We cannot impress too strongly the necessity that the teams should consist of Jews and NON-JEWS. Only in this way can the effect of the non-Sectarian nature of our drive be consummated. It gives the whole campaign its proper focus. It is the only efficient method.

3. The Local Committee shall then appoint a Local Manager of Publicity and to work with him a sub-committee on publicity. The duties and plans for this committee and manager are given in a separate division of this outline.

4. The Local Committee appoints a secretary who is to carry on all the correspondence of the committee. He is to keep a record of the minutes of each meeting of the Local Committee; and after each meeting is to forward a typewritten copy of these minutes to the State Office.

5. The Local Committee is to appoint a treasurer. His duties will be outlined in a separate section.

6. The Local Chairman shall appoint a Local Audit Committee. It shall be the duty of this committee to audit the books of the local Treasurer at the end of the campaign and send its report to the State Office.

7. All information asked by and given to the State Committee shall be retained in duplicate by the Local Committee.

8. Any conflict of jurisdiction between two districts is to be settled by the State Executive Office, upon claims of the Local Chairman.

9. Captains and teams shall be subject to supervision by the Local Chairman. Changes may be made at option of the Local Committeemen. All changes, however, shall be reported to the Central Office.

D.—General Committee

1. The General Committee consists of all the local Executive Chairmen.

E.—State Executive Committee

1. The State Board of Organization are ex-officio members of the State Executive Committee, as are also the various Zone Chairmen.

2. The State Board of Organization together with the Chairmen of the Executive Committee may appoint additional members to the State Executive Committee.

3. Unless otherwise determined by the State Executive Committee not more than one drive shall be prosecuted in any one fiscal year.

4. A meeting of the General Committee and the State Executive Office takes place at the conclusion of each Drive, and whenever deemed necessary.

In addition to the general drives which I have been describing, supplementary appeals were often made from National Headquarters on special occasions, such as Yom Kippur, Passover, or other Jewish holidays. With the help of local rabbis, we were in this way able to obtain generous and much needed additional funds from synagogues and temples. When Professor Israel Friedlaender

and Rabbi Bernard Cantor were murdered in the Ukraine, memorial services were arranged commemorating the heroic death of these men. And at these gatherings, contributions were sought wherewith to continue the work for which these martyrs gave their lives. Again, substantial sums were realized.

A final feature of good campaigning that cannot be overlooked was the art of letter writing. Not letters calling for contributions (which I have signified as impractical) but asking for service or imparting enthusiasm and instruction. These letters had to be effective. A good letter is a good salesman. St. Paul, Minn., used the following, for example, with excellent results:

> We have been frequently asked "Why is it necessary to enlist the help of non-Jews in your campaign?" The answer is because our relief in Europe is distributed in many instances without regard to race or creed, and our eight milk stations in Warsaw supply that precious food to all children without discrimination.
>
> The Jews of America are seeking to raise $35,000,000 as the minimum sum necessary to continue this work and in view of the colossal size of the project, we are obliged for the first time in history, to seek the help of our Gentile friends. In the campaign in Colorado, which recently raised $240,000, the chairman was William E. Sweet, President of Y. M. C. A. of Denver; and Toronto, Canada, last week contributed $230,000 due to the splendid efforts of such men as Sir William Mulock and Sir Edmund Walker. At a dinner in that city the appeal was made by Archbishop Neil McNeil. In Pittsburgh, $1,178,385 was subscribed, of which amount fifty per cent. came from non-Jews. Oklahoma, on April 25th, concluded its state-wide appeal for $300,000 and here again the non-Jews assumed the greater part of the work. Everywhere throughout the country the service of the Gentiles has been an inspiration to us. Their spirit is truly expressed by the words of Judge W. R. Allen of the Supreme Court of North Carolina, who said: "If I had it in my power as Chairman of the Jewish Relief Committee, I should prevent the acceptance of any contribution from the Jewish citizens of this community, so that we, the non-Jews, might have the pleasure of raising the entire quota ourselves."
>
> We ask you immediately to communicate with Mr. Isaac

Summerfield (Bannon Bros. Co.), and advise him of your willingness to serve in the coming non-Sectarial appeal so that St. Paul will join with the scores of cities which have given so liberally of their plenty.

And I shall add another letter from John P. Pallissard, Chairman of the Iroquois County, Illinois, Committee, giving his last-minute instructions to the workers in the campaign, which was run almost entirely by non-Jews:

FELLOW WORKERS: By the time this reaches you the organization of Iroquois County for the American Jewish Relief Drive will be complete. The date is at hand and the field lies before us. No better organization ever took hold of a drive in this country and no better cause ever actuated them to action. Your chairman has done everything in his power to bring a knowledge of the drive and its object and purpose to all.

Have you done your part? Is your organization complete? If not better do it now. If possible, start with your full force on the opening day of the drive, but not until afternoon, nor in any community while divine services are being held.

Do not make the mistake of approaching those whose contributions you seek, with apologies and asking too little. Let them do the reducing, but on the other hand don't be extravagant in your demands. Use judgment and tact, which you all have. You will have pleasant surprises and some disappointments. Don't get discouraged. You are working in the noblest cause that can actuate men and women, gathering for those whose very lives depend on you. Think of the widows and children and babes who must die if not relieved. The fact that many of them are not of your race nor of your religion makes your work all the more worthy. All are the children of God, and your brethren.

Travel together in pairs, if possible. Cut out your territory in blocks and assign workers to each but use your best judgment. Get liberal contributors to head the lists; when you encounter smaller contributors, better have them on another list.

I have told you all I could think of. Remember the starving babes, and work with might and main. If your chairman can be of service, he is yours to command. One copy of this letter is intended for each worker.

"The technique of campaigning"—"selling human suffering"—talking in terms of business efficiency and smooth running machinery are phrases which have a jar-

ring connotation. A tragedy as moving and impelling as the terrible situation of the Jews in Central Europe, however, required for its relief a carefully planned method of organization, if millions of dollars were to be raised at a minimum of time and expense. We were simply compelled to regard ourselves as a business establishment and approach our problems in a cold calculating manner; otherwise, failure would have been inescapable. Good business principles meant good results. Good results meant life and hope for our stricken brethren abroad. After all, perhaps it was not as cold-blooded as it looked.

CHAPTER XXIV

Dividends

By-products of Jewish relief campaigns—A spiritual enrichment—The case of Rockford, Illinois—Realization of our common brotherhood the outstanding result of non-sectarian appeal—A minister and a rabbi on religious prejudice—"A new thrill—a happy thrill!"—George Ade: "The dust of common service has made us all one color"—A composite sermon—The new wave of bigotry doubtless ephemeral.

If we had done nothing more than raise money, millions though it were, I would regard our work as a miserable failure. Happily this was not the case. Each community and each individual that contributed a dollar to the Jewish relief fund received at least its equivalent in return, and in this connection the phrase "spiritual enrichment" has a tangible and unmistakable meaning, picturesquely rendered in the aphorism of Elbert Hubbard: "Cast thy bread upon the waters, and it will be returned—buttered."

Let us consider Rockford, Ill.

Rockford, Illinois, was in the whirl of the great non-sectarian campaign in 1919. Thrilled by the concerted efforts throughout state and nation, the little city, was responding enthusiastically to the appeal. The publisher of one of its leading newspapers, Edgar E. Bartlett, owner of the *Rockford Register Gazette,* accompanied by two Jewish friends, dropped in to see a wealthy Gentile merchant in order to solicit his subscription. The appeal fell upon deaf ears. The merchant refused to contribute. "But there are three millions Jews—men, women and children—starving in war-ravaged Poland," pleaded the committee. "I don't give a damn!" exclaimed the merchant. "I wouldn't care if every Jew on the face of the earth would starve to death. There's the door!"

The committee left. Mr. Bartlett flamed with righteous anger at this barbaric insult—his Jewish co-

workers and friends were crushed and humiliated. Later in the day the merchant visited the office of the newspaper publisher and explained that he had not meant to show the door to the publisher but only to the Jews. He offered a $5 contribution as a peace offering. Mr. Bartlett did not refuse the money for he felt that he had no right to turn away a contribution. That night he told the campaign committee what had happened. He told it with fire in his eyes. When he had finished his story, he handed in the contribution, and the campaign committee wrote to the contributor the following letter:

"Your remark and your treatment of our solicitors were reported tonight to thirteen prominent citizens representing Protestants, Catholics and Jews in the Joint Committee of the Jewish Relief Society. We wish you to know that we feel we would be doing ourselves and the pitiful victims in Europe a grave injustice were we to accept your contribution. We return it with a calm pity and deep wonder that any man in this age and land can feel such sentiments. We sincerely trust that on reflection you will realize that you have done yourself as well as your fellowmen a grave injustice. Your $5 has been covered by us so that there will be no loss to the starving children in Poland."

On the following morning the *Rockford Republican* made the unpleasant incident the subject of a two-column editorial, printed in bold face type in the center of the front page. The newspaper minced no words; it omitted no names; it declared:

> "The *Republican* takes this letter and makes it the word of nearly a hundred thousand people who constitute this county. There is no anger in this letter—only amazement, a calm—dreadfully calm—indictment of a prominent business man at the bar of public opinion. We would not be the recipient of this letter for all the minted gold in the United States Treasury.
>
> Many hundred times that five dollars will come to the relief of the dying in Poland as a result of the refusal of one of Rockford's rich men to help. Every Catholic pastor

in Rockford has given to the fund. Every Protestant minister will be found in line. The wife of one of these ministers has given up her helper in the home, in order to save money that she and her husband may do their share in the charities so much needed to heal broken hearts, crushed spirits and starving bodies upon this sad earth of ours. Widows, orphans, the workers in every activity here are giving to the help of the poor Jews in Poland.

Business men along West State Street are going to lift the load to show our people that this spirit is not the heart of State Street. Gifts already made are being doubled today. Father Marchesano rushed to the committee this morning offering to make good the five dollars returned, although he had already given generously. Rockford will make it clear that it knows how to end the hunger, comfort the distressed, bind up wounds—and rebuke the selfish-hearted.

There are 15,000,000 Hebrews in the world today. Of these 6,000,000 are in Poland; 3,000,000 of them are starving, and unless America comes to the rescue, all of us—Jew and Gentile alike—hundreds of thousands of little babies will be dead by next spring.

By the accident of race these folk are Jews. By the deep command of creation they are human, just human beings. And they are starving.

These are the people this business man damns. But it is as well to remember, Mr. Businessman, that these people gave to the world the church through whose doors you enter to worship. Out of the loins of a Jewish mother came the Jesus of Nazareth, the Prince of Peace, whom we suppose you believe in. You are undertaking a tremendous responsibility when you profess willingness to let these people starve. Mr. Businessman owes it to the community, to himself, to his neighbors on the street to broaden his spirit into a generous participation in the charitable and philanthropic causes which throw off the yoke of misunderstanding and narrowness and demonstrate to the world that men do not live by bread alone, but by generous ideals, noble aspirations and helpful ministries to those in need.

Rockford will not accept this man's curse as its own. It will dig deep into bank accounts, into modest purse and small income to share its bread with those millions in Poland who are bound to us by every deep and tender human tie."

This was more than the voice of an Illinois community. It was the voice of America.

This spirit of justice to all oppressed peoples, this emphasis on a common humanity—the fundamental concept

of American democracy—took concrete and impressive form, when for the first time in the history of the Jewish people they called upon members of other races and creeds to aid in their direst need. Were the Rockford incident merely a local accident, it would merit but scant notice. But because Rockford personified America—because Rockford was significant of the attitude of America—the action of this local campaign committee attests the fundamental truth, that all of us, no matter what our race, belief, or color may be, are human beings, under whose breasts kindles the spark of human sympathy. And it was bringing home to our citizenship this realization of our common brotherhood, of our equality as one human family before God, that ranks as the outstanding achievement of these non-sectarian Jewish war relief appeals.

Of course, I am not naively going to deduce that these campaigns wiped out for all time every trace of prejudice; but I do know that the close understanding and sympathy generated by these appeals leveled many of the barriers dividing the people of America, and that they paved the way towards that spiritual unity which we are told is the essence of Americanism. In the seven years of my service in this work I heard of no other citizen who voiced the unchristianlike sentiments of this Rockford merchant when he was so appealed to; but I have no doubt that there might have been other such instances. I am equally sure that they are less likely to occur now than before the campaigns were undertaken, for it is almost axiomatic that when men and women join in a common service they become mutually receptive and sympathetic.

Anti-Semitism, or for that matter prejudice of any sort, is a difficult question to analyze, let alone solve. There is nothing rational or sensible about it; yet how many Christians—or, how many Jews—are free from bias? From time immemorial the Christian has looked

upon the Jew with a varying degree of hatred, suspicion, and perhaps patronizing tolerance, and the Jew in turn has reciprocated with a feeling of mixed resentment and aloofness—even scorn. If we all knew each other better, how quickly the chasm between us would dwindle.

The story is told that at a dinner given by a duchess, when the Duke of Westmoreland was announced Charles Lamb turned to his hostess and said: "I hate the Duke of Westmoreland." "Surely, then, you do not know him," said the duchess. "No, and I do not want to know him," said Lamb, "for I fear I would not hate him if I did." "The dislike of the unlike" is Zangwell's pungent way of describing prejudice.

The Rev. Homer A. Flint of Pittsburgh justly pleads for the removal of the common ignorance and suspicion that lie behind prejudice:

"The thing that has kept the Gentile and the Jew apart has been mostly suspicion. Whether or not there has been cause for it in Europe is not in point. But it is in point that it has no right to be entertained in America whether by the Gentile or by the Jew. We have a right to be understood by him. He belongs here as an integral factor in American life and civilization and religion. His Orthodoxy is an orthodoxy of monotheism, of morality, of peace and of brotherhood, and his best value comes as does ours, from his personal loyalty to his religion when that loyalty is made to blossom as an influence upon the moral life of America. We have a right to an interest in his well-being, his sorrows and his joys, his advancement and his attainment."

Rabbi Abba H. Silver has expressed a similar thought from the Jewish point of view:

"The task of civilization is not to drive all men into one common mould; that would be archaic. It is not to destroy personality; that would be goose-stepping human-

ity. The task of civilization is to discover the common human denominator of all peoples and unite into voluntary, co-operative effort. The reason that prevents Christian and Jew from meeting can be attributed largely to one thing, and that is religious imperialism. In this the Jew is as much to blame as the Christian when he feels his religion is the superior one and all others are heathenism. When the Christian and the Jew realize that one cannot be exhalted without the other, that their source is one, God; their goal is one, man; their task is one, service to God; then Christian and Jew will have met."

Theoretically there should be no prejudice in America, a land founded upon a bedrock of equality and justice for all, and grown to its present strength through tenaciously keeping itself a haven for the oppressed of all peoples of the earth. If it were only true in fact! But, alas, it is not. Fortunately, however, American prejudices are confined solely to the individual and not to the body politic.

I should deplore having created the impression that until these non-sectarian campaigns were undertaken the Jews were entirely separated from the general citizenship by an invisible but impregnable wall of racial and religious differences. From the very birth of the Republic, and far earlier, the Jews have been part and parcel of America, ready to answer every call, willing to make every sacrifice. Loyalty is a characteristic of the Jew, whether expressed nationally or otherwise. Because of his enterprise and his unalloyed devotion, the Jew has been an important factor throughout the upbuilding of America. Yet in spite of this, there were barriers. The Jew, however, has learned to carry discouragements bravely, and to bear his wounds heroically. Centuries of pain have strengthened him in patience.

True, there were non-sectarian campaigns before ours—appeals by the Red Cross, the Salvation Army, the

Y. M. C. A.—and they found the Jew not only among the contributors, but the workers as well. But although always ready to give, he had been ever reluctant to receive. So, in the most colossal tragedy that had ever befallen his race—a race familiar as no other with colossal tragedy—when the Jew found his non-Jewish friend and neighbor for the first time in their lives working shoulder to shoulder with him, it was a new thrill—a happy thrill.

Many who responded to the first call were struck by the plight of millions of sufferers, and saw in the appeal a movement to aid humanity—not a question of race or creed. Pierre duPont of Wilmington, George F. Johnson of Binghamton, Horace S. Wilkinson of Syracuse, George Eastman of Rochester and E. R. Grace of Bethlehem, Pennsylvania, were among the men whose large contributions evidenced that deep human sympathy which represents the highest Christianity.

Others enlisted by way of reciprocating what the Jews had done for them in previous campaigns. "Here is our opportunity to repay in some measure the debt that Christianity owes to the Jews," said another group. And then again there were those who remembered the persecutions inflicted upon the Jews in earlier days, and wished to make reparation by extending the hand of co-operation. It is not to be denied that a substantial part of non-Jewish aid came from men who by reason of happy business associations felt obliged to render their gratitude in this manner.

Regardless, however, of the motive, all these contributors and helpers saw their Jewish neighbors in a new light. Some of them, I am sure, at one time or another, have harbored bitter feelings against the Jew. It was part of their subconsciousness. They had inherited that bias which frequently generates bigotry and prejudice. Now for the first time they touched elbows with the object of

their dislike, for the first time they dined with him, and sat with him at rally meetings or campaign conferences. These new intimacies forged new friendships. The Gentiles discovered that the Jews were normal human beings, many of them dynamic, delightful and intelligent. Not all, of course, but many.

These new experiences coursed through the minds of more than one non-Jewish worker and contributor in our campaigns. And they have been frank enough to confess their feelings to me on various occasions. It is not only that they themselves underwent a change, but they saw their pastors, their governors, and their public citizens endorsing our campaigns, urging the non-Jew to do his share in the work, telling him of the opportunity to display his true Christianity. In Joplin, Missouri, one of the most successful drives was conducted by the Rev. Winfield M. Cleaveland, a Christian minister, assisted by J. Silas Gravelle, a Y. M. C. A. Secretary. It was a novel adventure to show the Jewish people that the non-Jews realized that they were all brothers worshipping the same God, the God that had been revealed to them by the Jews. Christianity for the first time availed itself of an opportunity to help those whom they had treated unkindly in the past because—well they did not know, they did not realize. It was a quixotic crusade to help right some of the wrongs of history. It struck home.

In the sketch "Not a Fable,"* which George Ade wrote as a contribution to the campaign, of which hundreds of thousands of copies were distributed throughout the country, he made this observation:

"One of the immediate rearrangements of this war has been to blow away, as if by shell, a lot of rigid and conventional barriers which divided and separated races

*See Appendix.

and religions and so-called 'classes'. The fact that Nicholas Romanoff was stood up against a wall and shot by his own soldiers may be set down as one of the surprises of the war, but if you want a real miracle, observe Sol Rosenfeld, formerly of the Eagle Clothing Company, now installed as a social favorite in the recreation circles of the Knights of Columbus! The artificial areas may be re-established after the war is over, but just now the dust of a common service has made us all one color. So far as war helpfulness is concerned, there is no difference between the Jew and Gentile at present except that the Jew gives in larger amounts."

Mr. Ade wrote this during the war when the "dust of a common service" had wiped away all barriers. And then a few months after the armistice came the first non-sectarian campaign of the American Jewish Relief Committee. The men and women who had fought shoulder to shoulder during the war were now appealed to, not to save themselves, but to save three million people, whose only claim upon them was the claim of humanity, starving and helpless souls who were the innocent victims of the ruthless engines of war. Once again all America joined to kick up "the dust of a common service," but, perhaps because relief work is different from warfare, it was a different "dust" and left a lasting coat upon those it covered.

Hardly a city or hamlet in the country is unfamiliar with George Ade's message, which concluded with this moving paragraph:

"I have lived in several towns but I cannot remember the names of a place in which Jews were exempted from contributing to Gentile funds. The call of humanity knows no foreign language, no racial dialect, no favored accent. If every citizen of America who has been somewhat directly the beneficiary of Jewish philanthropy

should now come forward and help the American Jewish Relief Committee the necessary funds would be ready to-morrow. They should come forward."

And they did. The result measured in dollars, was a vast sum; which translated in spiritual values, in revitalizing the ideals and hopes of America, in emphasizing that Sol Rosenfeld of the Eagle Clothing Company and his buddies of the K. of C. and the Y. M. C. A. had far more in common than the khaki that they wore, can perhaps never be adequately measured.

Perhaps an approximate expression of this spiritual enrichment can be read in the composite sentiments I have compiled from the addresses of Christian clergymen, echoed, as they were, in hundreds of pulpits:

"Christian men and women have come to feel, what no one has ever had reason to doubt, that Jews, long-suffering and loyal in all lands, even in the lands of oppression, are passionately patriotic and nothing less than devoutly loyal in lands which deal justly by them.

"To the honor of Christianity it came to be felt that the great disaster which had befallen the Jews in the Eastern war zones was at least an opportunity for non-Jews to bear witness to their understanding that the Jew never fails to take care of his own and that in this unique case the suffering Jewish millions must be regarded as the wards, not only of their fellow Jews but of their fellow humans everywhere, of the Christian millions whose hearts were wrung by the cry of Jewish travail. So it has come to pass that in city after city and state after state the campaign for funds through which to bring food and clothing and shelter, the elementary forms of aid, has found its most generous and whole-hearted support among Christian churches and Christian peoples. This is, as has been finely said, not merely an expression of the instinct of brotherliness which underlies Christianity and the

religion of Israel alike, but it is in some wise an expression of the will of Christendom to right some part of the wrong which Jews have always suffered as Jews, which Jews suffer even today in part because they have the will and the fortitude under God to remain true to their eternal heritage. The determination has been widely expressed by representatives of all the Christian churches to make the tragic need of the Jews of Eastern Europe the occasion for brotherly good will and succor.

"And thus are the 'Great Commandments' to be fulfilled, 'Thou shalt love the Lord thy God,' who is the God of Abraham, of Isaac and of Jacob, the God of Jew and Christian. 'And thou shalt love thy neighbor as thyself.' Who is thy neighbor? He that is in need, he that is hungry, and naked and shelterless.

"The service by Christian men and women to the broken, suffering Jewish millions of Eastern Europe is not merely to be an act of service and of sacrifice but it rises to the height of an eirenikon in which Jew and Christian meet and know each other as the children of God."

Two years after the armistice came a wave of reaction, bigotry and prejudice, arising from the intense national feeling sweeping the countries of Europe. It is not to be wondered at, that America too should be caught in a maelstrom of chauvinism, and Know-Nothingism, such as we have never before experienced. The alien, which of course means the Jew particularly, was singled out for vicious attacks founded upon baseless libels and one-hundred-per cent. American hysteria. The hallucinations of a misguided industrialist added fuel to the flames. A "crusade" of masked men threatened to convert America into an exclusive Protestant country of native-born whites. Both the industrialist and the "crusade" caused no little apprehension; but the first has already shown his endeavor

to be a pure flash in the pan, and the thinking people of America have shown in no uncertain way that they will have none of this spirit so alien to the traditions of the land.

To what measure our non-sectarian campaigns for Jewish war relief have contributed to the dismissal of these invidious manifestations of the benighted middle ages, I will not venture to suggest. The far-visioned Louis Marshall has on many occasions expressed the conviction that the spirit generated in these campaigns has tended to crush the wheels of superstition and hatred built by the centuries of ignorance and intolerance.

CHAPTER XXV

New Standards Created

The non-Sectarian campaigns effect a happy change in the Jewish attitude toward the Gentile neighbor—Breaking the vicious circle of mutual timidity and dislike—A revitalization of the American Jewish spirit—Consequent expansion of the heart and purse—Millions of dollars raised for Jewish community centers, under leadership of old captains of relief drives—Theological seminaries benefit by new spirit of giving—Jewish education feels the new quickening impulse—A united stand for Palestine.

If these campaigns were a new experience for the non-Jews, they possessed even greater novelty for the Jews. I sometimes wonder if the full significance of the fact that we Jews have gone outside of our own ranks to ask for help has been fully appreciated now that the work is over. Well I remember the fearful anxiety of our leaders when the proposal for a nation-wide undiscriminating appeal was first broached. It required courage to take a step opposed to the centuries-old tradition of the race. What if the appeal were ignored? What if the campaign were a failure? What then would be implied of the status of the Jews in the land where he had supposedly benefited by the greatest measure of freedom? To the non-Jew, who knows nothing of persecution and endless wandering over the face of the earth, whose history is not colored with the bloody record of inquisitions, pogroms, expulsions, economic, social and political boycotts, and other less serious—although equally significant—discriminations and snubs, this diffidence may have seemed totally unwarranted. But for the Jew the call for co-operation was a bold and venturesome step, fraught with dangers and painful prospects, for in spite of the friendly and broad-minded spirit of the American citizenship, despite the tolerance and good-will fostered by the nation, despite the complete freedom Jews have always enjoyed in America, there

lurked the possibility that the campaign would meet with rebuff.

Jews in America knew no pogroms, no political disabilities, no restrictions against observing the tenets of their faith, such as embittered the lives of their ancestors and many of their brethren in Europe. But they did know the humiliations of petty prejudices—hotels closed against them, "Christian" firms which employed no Jewish help, and the pamphleteering by occasional bigots. And what was far more deadly, their leaders knew that this hostile or patronizing attitude, all too frequent in America, had corroded more than one Jewish family, which thinking to escape discrimination had attempted to cut loose from their cultural background, in the vain hope that by aping the Gentile they would gain his favor. If the non-Jewish world had to be approached in a cringing, begging manner, it were better to carry the immense burden alone; if Gentile money had to be raised through a loss of Jewish self-respect, better to do without it—so ran the argument of caution and proud fear. To the honor and glory of American Jewry, as well as of American Christendom which made these fears groundless, let it here be recorded that true and upright Jews came frankly to their non-Jewish friends and asked their help as true Christians wanted it to be asked.

To the mammoth mass meeting held in Carnegie Hall, May 27, 1903, to protest against the Kishineff outrages, Carl Schurz, genuinely great American, unable to be present, sent a letter, containing a scathing indictment of anti-Semitism, explaining in his trenchant style the vicious circle of race prejudice, and laying bare the grounds for these misgivings on the part of Jews and the total misunderstanding of them on the part of most of the Christian world. Mr. Schurz wrote:

"The Jews are accused of various offensive qualities and dangerous propensities. If we mean to do them anything like justice, are we not in duty bound to inquire how these qualities and propensities, as far as they may really exist, appear in the light of history?

"For centuries the Jews were penned up in their Ghettos and otherwise forcibly shut off from the rest of humanity, and they were then gravely accused of being clannish.

"For centuries they were in most countries arbitrarily restricted in the right to hold land and to follow various civil callings, and then they were gravely accused of not taking to agriculture and of preferring trade.

For centuries they had to defend themselves against the lawless rapacity of the powerful and against the wanton hostility of the multitude, being robbed and kicked and cuffed and spit upon like outcasts, having no rights and no feelings entitled to respect; and then they were accused of having become crafty and unscrupulous in taking advantage of the opportunities left open to them.

"For centuries—and even down to our day—whenever a Jew did anything conspicuously offensive, be it in the way of business unscrupulousness or of social ostentation, the cry has been—and is: 'Lo, behold the Jew!' While, when a Christian did the same thing, or even ten times worse, nobody would cry: 'Lo, behold the Christian!' "

Our campaigns, as I have indicated, wiped away many of the misunderstandings on the part of the Gentile. They likewise revealed to the Jew that his Gentile neighbor with whom he carried on business and civic relations, could also be deeply touched by his own peculiar problems, and was interested in him as a Jew and willing to help him as a Jew. Not in an indifferent, patronizing manner, not as a gesture of superficial generosity, not by tossing him

a coin, as he would a beggar, but as a true Christian helping a true Jew.

Jews, as I have said, needed these campaigns as much as non-Jews. For while the Jew has always been willing to go half way and more in his dealings with his fellowman—still there has been developed in him a feeling of resentment, scorn, mingled hatred and servility, which is always a product of the vicious circle of prejudice. The campaigns cut through the vicious circle, permanently in many communities.

I can still feel the thrill that came over me in some of my talks with our Jewish chairmen following the successful completion of their work. They had been loathe to appeal to their entire community, for although they were leaders in their cities and States, mixing daily with their Christian friends in business and otherwise, the heritage of fear, acting on them unconsciously, restrained them from making a general appeal for funds. They were literally bullied into the attempt, shamed into it by the examples of other cities, whose leaders had gone through the same period of diffidence and timidity. How their eyes were opened, they were later frank to confess; how misunderstandings had been cleared away; how much better they felt now that their public appeal as Jews for a Jewish cause had received wholehearted support. Their Jewish consciousness had been aroused as it had never been aroused before. Their stalwart allegiance to their people, and undeviating loyalty to their religion were greeted with a sympathy which they had not hitherto realized lay dormant in the neighbors whom they thought they knew so well. August Kohn of Columbia, South Carolina, Myer Davidow of Scranton, and Sidney L. Herold of Shreveport, will bear witness to the truth of this statement.

It is of course impossible to measure the spiritual

results of our campaigns. One cannot sit down and tabulate the number of Gentiles who now feel kindlier and more humanly toward the Jews, who appreciate their problems, who have some understanding of the Jewish position and who are better Christians for it. Nor can one indicate statistically the number of Jews who have been drawn closer to their Christian neighbors as a result of these campaigns, nor the number of Jews who now have a nobler appreciation of their Jewishness.

But there is one phase of the aftermath of these campaigns which can be measured in concrete terms, and that is the new idea of giving, which has been born from these appeals—when people gave as they never imagined themselves capable of giving. People have now been educated to give in better proportion to their means, and organizations are no longer afraid to ask them to give.

The late George F. Burba, onetime editor of the Columbus (Ohio) *Dispatch,* wrote an editorial for the Dayton News during the non-sectarian campaign in which he gave expression to the nobility of giving—and the great efforts which this book chronicles received no little inspiration and aid from Mr. Burba's article. It was entitled, *This Thing of Giving* and I have attempted to pay tribute to Mr. Burba by using the same title for my book. We distributed more than a half million copies of the following few paragraphs:

"I do not understand it, any more than you, but there is something about this thing of giving that blesses us.

"No man has ever impoverished himself by giving. It cannot be done. Those who give most have most left. No man has ever died poor because of that which he gave away. No one has ever gone hungry after giving away his bread; some way, somewhere, bread has been provided for him.

"I believe that everyone who gives a penny will get it

back a hundredfold. I believe that everyone who dries a tear with his assistance will be spared the shedding of a thousand tears. I believe that every sacrifice we make will so enrich us in the future that our regret will be we did not sacrifice the more. This thing of giving! A glorious privilege it is! How meaningless now is money that is hoarded! How hateful to himself and to his fellows is he who does not answer the call for aid. Give—and in the giving live the life a human being is entitled to enjoy. Give—and let no thought of sorrow abide with you because you did not give. Give—and somewhere from out the clouds, or from the sacred depths of human hearts, a melody divine will reach your ears, and gladden all your days upon the earth!"

This new consciousness of giving can be illustrated by many campaigns for funds during the past few years, campaigns which were successful because organizations were dealing with more coherent communities. There is now no hesitancy in boldly launching appeals for large sums, because organizations are met with an understanding of their needs never before evidenced. In other words, there is a revitalization of the Jewish spirit in America, I feel, as a result of our relief campaigns, which is expressing itself in various big national movements now underway to strengthen our institutions of higher learning, to develop Jewish education for the youth on a scale never before attempted, and in the tremendous interest shown in all religious and social movements, expanding on a hitherto unimagined scale.

Perhaps the work of the Jewish Welfare Board, since its amalgamation with the Y. M. H. A. and kindred organizations (July 1st, 1921,) best illustrates the changed spirit of giving in this country. There is a close relationship, too, between the J. W. B. and the American Jewish Committee, not only because so many of its leaders

have been active in the work of the latter organization, but because the Welfare Board received its first funds for war work through a joint campaign held with the American Jewish Relief Committee at the outbreak of hostilities. Throughout the country, imposing Jewish centers have been arising in the past two years—magnificent buildings which for the first time gave these cities adequate facilities to meet the Jewish needs of the community, buildings which speak eloquently of the wonderful achievements of this organization, presided over by Justice Irving Lehman. From July 1st, 1921 until December 31st, 1923, almost $5,000,000 had been raised by the J.W.B. in these various communities. These efforts show how keenly alive the people were to the need for such institutions and demonstrate vividly the spiritual and financial resources of the communities. Many of these campaigns were memorable in the spirit displayed and in the results achieved. Philadelphia, for example, raised $900,000 for a new building and later when the Committee realized the sum would not be adequate, a meeting was called of the donors of $1,000 and over, and an additional $300,000 was subscribed on the spot.

The results achieved in Philadelphia gave a marked impetus to the entire movement. Philadelphia secured its fund in less than a week, and it is significant that this feat, closely following the final relief campaigns, represented the largest amount ever raised in Philadelphia for a Jewish cause. But it was the spirit of the campaign that was even more remarkable, for as in the war relief campaigns, every group of the 230,000 Jewish population of Philadelphia was represented in the givers.

An impressive fact in connection with the fund-raising campaigns conducted by the Jewish Welfare Board is that not one of them failed to reach its quota. This alone speaks volumes, not only for the effective organization of the

Board, but for the big-heartedness of American Jewry, first touched into action by the distress abroad. Thus Newark, where Felix Fuld, Abe Dimond, Lewis Straus, Michael Hollander, Louis Bamberger and others distinguished themselves in war relief activities, is now the proud possessor of a $1,000,000 Jewish center and a successful campaign to obtain the impressive sum of $2,000,000 for the Beth Israel Hospital was completed in July of this year. It is worthy of note as illustrating the new standard of giving, that Felix Fuld subscribed $250,000 to this project. Kansas City, where the work of Walter Negbaur, Edgar J. Stern, Jacob L. Lorie, Geo. Goldman and Sig Harzfeld during the strenuous activities of the American Jewish Relief Committee, will long be remembered, raised $260,000 for a Y. M.-Y. W. H. A., Chicago $1,000,000; Omaha $240,000; St. Louis $511,000; Washington $250,000; Paterson $260,000; Reading $182,000; Bethlehem $83,000, to mention merely a few of the campaigns. In every one of these communities, war relief leaders were active in bringing success to the building fund appeals; in Chicago, men of the type of Samuel Phillipson, Samuel Deutsch and Joseph Feuchtwanger; in St. Louis, Aaron Fuller, Louis P. Aloe and Oscar Leonard; in Washington, Emil Berliner, Simon Lyon, Gerson Nordlinger and Julius I. Peyser; in Paterson, Jacob Fabian, Louis Spitz and M. H. Ellenbogen; in Reading, Max Luria, A. L. Luria, William Bash and M. Bernard Hoffman, and in Bethlehem, Aaron Potruch, Dr. M. Gordy and Samuel H. Frankel.

It was not only in the larger cities that the campaigns of the Jewish Welfare Board met with outstanding success. Smaller communities such as South Norwalk, where Samuel Roodner was the war relief chairman, Middletown, New York, distinguished by the work of L. Stern during our appeals, and Chester, Pa., where Archie Levy

led our campaigns, conducted intensive drives in which each city raised $250,000 for Jewish Centers.

The latest campaign conducted by the Board took place in Atlantic City, which had acquitted itself so nobly in the relief drives under the leadership of Joseph B. Perskie, Rabbi Henry Fisher, and others. Here, under the chairmanship of Harry Bacharach, also a leader in war relief activities, $250,000 was raised, although the original quota was placed at $200,000.

New leaders, moreover, have appeared upon the scene in every community. A sense of communal obligation has been developed which impels them to study their own social needs. The comparatively hard and fast lines which had separated the various social strata and rendered them mutually exclusive have been torn asunder. A new spirit of harmony has accustomed our people to function in unity where problems affecting the whole people are concerned. Before 1914 the Jews had lacked the opportunity to measure their capacity for social service. While there of course existed Federations of Charities, Y.M.H.A.'s and other eleemosynary agencies, they nevertheless operated for the most part on a hand to mouth basis. The Federations as they exist today with their all-embracing establishments and the social centers which compare favorably with prosperous clubs had not yet come into being. This pre-war condition was not due to a lack of understanding of the needs, but rather to an inadequate inventory of local resources minus confidence and a properly qualified leadership. But eight years of war relief campaigns opened the eyes of our people to the possibilities of greater service. Samuel A. Goldsmith and Michael A. Stavitsky, experts who have made a careful study of the Jewish center movement, have been struck by the direct effect which war relief appeals have had in stimulating the great expansion in that direction. It is more than a coincidence that

the same men who led in the war relief campaigns have since become the leaders in the Jewish center movement, and that before 1919, with one or two exceptions a fund like $100,000 for a Y. M. H. A. or a Jewish center was unknown.

In that year Chattanooga, with a population of about 3,500 Jews, raised $100,000 under the leadership among others of the war relief captains, Harry Winer, Sam Weber, Barney Castle, Sam Levine and Sam Amster.

Paterson meanwhile has raised a quarter of a million dollars for a communal center with the help of the experienced campaigners, Jacob Fabian, Edward Bloom, Louis Spitz, Philip Dimond, Sam Aronson, Nathan Barnert, and of their associates. And the 5500 Jews of Nashville headed by Lee J. Loventhal, chairman of the American Jewish Relief Committee, raised $225,000 for a community building.

Another and equally significant phase of the post-war activities of the Jewish Welfare Board lies in the expansion of its membership which is reaching out and absorbing men and women who have hitherto felt no interest in such fields. Local organizations which puttered along year by year with varying and often indifferent success were consolidated as the need for solidarity in community life and as the value of the spirit generated in the war-time campaigns received their due recognition.

The Jewish renaissance now under way in America, the movements aiming to perpetuate and safeguard the ancient faith, to stimulate interest in Jewish cultural, educational and religious activities, can likewise be traced back to the articulate and unifying communal spirit developed since the war. New synagogues have been erected in many cities, Talmud Torahs and other schools have been built, organizations effected or strengthened, all bespeaking a deeper consciousness of things Jewish.

The Jewish Theological Seminary which had struggled along for years with inadequate facilities and with a deplorable paucity of assets, has raised a $1,000,000 endowment fund, which insures the maintenance of this great institution of learning. The Seminary, dedicated to traditional Judaism, has always had the support of influential Reform Jews who are well represented on its board of directors and among its officers. Consequently its appeal for funds was answered alike by Reform and Conservative, an important factor in the success of the campaign.

An acute need of the Hebrew Union College, a student's dormitory, was met by the National Federation of Temple Sisterhoods, which successfully campaigned for $250,000 for the purpose. The Rabbi Isaac Elchanan Theological Seminary, known to orthodox Jews throughout the country as the Yeshivah, for over thirty years has carried on its work on the lower East Side of New York, under the most unfavorable financial circumstances. Its President, Dr. Bernard Revel, contributed generously during the dark days of the institution, from his own personal means; now the Yeshivah is about to conduct a campaign for several million dollars with which to build a series of modern college buildings on four large city blocks in an uptown section of New York.

Equally significant are the many efforts independent of the seminaries now expended in the interests of Jewish education, not merely to train rabbis and teachers, but to bring home to the rising generation a knowledge of the faith and history of their fathers and to impress upon the parents the need of giving their children a thorough Jewish training. The first great effort toward this end was undertaken by the Jewish Education Association of New York in which Israel Unterberg, Joseph Leblang Bernard Semel, S. C. Lamport, Judge Otto A. Rosalsky, David N. Mosessohn, among many others, set out to raise

the $500,000 required for the work. As the movement got under way, Catholic and Protestant organizations joined forces with it, for they too are faced with the same gigantic task of thwarting the development of a religionless generation. So now in New York, three great groups of America have made common cause to perpetuate their faiths, truly a sign of promise.

In recent months another notable example of the steady converging of fundamental interests in American Jewish life has made itself apparent in the almost universal sympathy by which Jews of all shades of opinion have been drawn together in supporting the development of Palestine as the Jewish Homeland. Not so long ago, the bitterest of feuds characterized the relations between Zionists and anti-Zionists and between Zionists of different points of view. Today, that spirit is subsiding. The new broad point of view toward everything of universal Jewish concern has drawn many fresh forces into the work of speeding the reconstruction of Palestine until few Jews in America today have not in some way aided the rebirth of a Jewish life in the Holy Land. A Palestine Investment Corporation has been actually organized by leading non-Zionists. In the first three years of its existence the Keren Hayesod (Palestine Foundation Fund) raised almost $5,000,000 through the efforts of Samuel Untermyer, Morris Rothenberg, Herman Conheim, Mrs. Richard Gottheil and many other outstanding supporters. In addition other important organizations such as the Palestine Development Council under the guidance of Dr. Stephen S. Wise, Justice Louis D. Brandeis, Judge Julian W. Mack, and Sol Rosenbloom raised considerable funds and amalgamated many elements of Jewish life hitherto aloof from the movement.

Dr. Joseph Silverman has become a new recruit to Zionism. "Judaism is doomed to destruction unless Pales-

tine is built up as the great spiritual center of the Jewish people," said this Rabbi Emeritus of Emanu-El Temple, New York City, in the Spring of 1924 on his return from a trip to that country. "Judaism lives in Palestine as it does in no place else in the world," he concluded. "In Tel-Aviv—that one hundred per cent. Jewish city of 15,000—which fifteen years ago was nothing but a barren sand waste, I saw a Sabbath such as I have never seen elsewhere. Not a store was opened, not a wheel turned, as the entire city observed the Sabbath day. Tel-Aviv on a Sabbath shows the meaning of Palestine for the Jewish religion."

A complete picture of all the recent Jewish activities naturally cannot be attempted. To detail the vast sums secured for national and local organizations, for new buildings, hospitals, schools, synagogues, such as the $600,000 received for the National Farm School, the creation of the beloved Dr. Joseph Krauskopf; the great hospital drive in St. Louis sponsored by Aaron Waldheim—all this would take far more space than is justified in a history of the war relief activities of American Jews. Nor can I dwell on the more indirect manifestations of this outpouring of communal spirit, such as Arthur Lehman's recent gift of $200,000 to Harvard University and another $200,000 to the same institution divided equally between Goldman, Sachs & Co. and the family of Samuel Sachs.

But the few instances cited—some of the more important campaigns of these recent years—have demonstrated that the giving spirit of American Jewry was not exhausted by the repeated appeals for funds made for the war sufferers. On the contrary a great Jewish altruism has been stimulated into becoming conscious for the first time of its inherent powers. Also there is not, and I believe never will be, a saturation point in the measure of Jewish generosity when once a need is recognized.

CHAPTER XXVI

Sowing Seeds of Friendship

Salutary influence of the Gentile upon the Jew—The Memphis incident—President Coolidge: "No person who is false to his nationality can be true to America"—The new unity in Israel—The blessings vouchsafed American Jews through the suffering of their brethren—The profits of a spiritual adventure—Felix M. Warburg points out that Jewish solidarity is a gain to all America—The new responsibilities of American Jews—The lamp of Faith.

This renaissance of the Jewish spirit came about largely through the removal of old misunderstandings on the part of the Jew, by the consciousness brought home to everyone who participated in the campaigns that the only clean-cut attitude for Jews to adopt if they wished to develop to the fullest of their powers, was one of uncompromising allegiance to their own people. Also to a lesser degree through the contempt which the Gentiles showed toward those Jews who failed to fulfill their Jewish duty. It was a two-sided process; some Jews grew spiritually under the inspiration of the work, learned their obligations to their rich past, and sought to re-live it, nobly and honestly; other Jews realized the worth of their people through the appreciation of Gentiles who shamed the faithless into self-respect.

I will never forget a letter received from Joseph Newburger, our Tennessee chairman, which coming in the heat of the campaign broke the tension under which we were working, and brought a laugh where laughs had not been heard for days. During the Memphis non-sectarian appeal, Mr. Newburger related, a woman of Irish extraction, a member of one of the campaign teams called upon her butcher, a Jew, for his contribution. The woman was disappointed at the size of the check offered her and told him so. He tried to explain that business wasn't very good, that he had just made a lot of improvements in his

store and couldn't afford a larger donation. The worker argued that it was for his people, that he was far better off than his brethren could ever hope to be, that he owed it to them, he who had a home and a business, happiness and health, to give more, far more, than he had offered. But he refused to increase the check. Whereupon she lost her temper and exclaimed: "You damn Jew, I'm through with you, I'll never buy another dollar's worth of meat here!"

Perhaps she never did patronize the Jewish butcher again. But I have a sneaking suspicion that she was back the next day or so, at his urgent request, to get a larger contribution, and that down in his heart he thanked her for jolting him out of his selfish complacency. The fate of this Memphis butcher was duplicated in hundreds of similar situations, where generous-hearted Christians literally forced their Jewish friends into giving unaccustomed sums. It may be a sad commentary upon the Jewish spirit of a few of our people, but it is nevertheless true that prosperity had hardened their souls, had made them smug and self-satisfied. But this great effort, often through the agency of Christian friends, broke their shell of indifference, brought them again into close contact with their people and introduced, as I have tried to show, an era of philanthropy which is revitalizing Jewish life in America.

I do not mean to infer that our campaigns are alone responsible for some of the obviously changed aspects since the war. If there had not been a solid foundation upon which to work, the campaigns would never have accomplished what they did toward aiding prostrate Jewry across the Atlantic. And but for zealous and thoroughly Jewish leaders such as Jos. H. Schanfeld, Minneapolis, Jacob Epstein, Baltimore, and Dr. Horace M. Kallen of New York, the great fund-raising efforts would have left behind none of the spiritual by-products,

which though they have been built upon the misfortunes of our European brethren, have had a most salutary influence upon our life in America. But it was something entirely new for Jews to ask money from non-Jews and it did leave its impress upon every one involved in the unique enterprise.

Statistics are unavailable to prove my contentions, for modern science has not yet reached the point where it can measure the changes in men's souls. But figures are hardly necessary to measure the better relationships developed between Jews and Gentiles in the communities where our non-sectarian campaigns have been held. It would probably be sufficient to inquire of the men who carried on these campaigns. I believe even the scientists would accept their ringing statements.

The attitude of the Christian is well expressed by Charles T. Hallinan, when he wrote in *The Menorah Journal:* "All my life I have been a typical American liberal on the Jewish question, anxious to promote the rapid Americanization of the Jew, with perfect complacence watch him lose his ancient moorings, arousing myself only to attend an occasional protest meeting against massacre in far-off places. The Jewish people have in America millions of lazy non-Jewish friends like me. I have learned to be tactful to Jewish friends, sometimes we are almost oversensitive for them, but we go along missing completely the spiritual richness of the Jew, with only the haziest ideas as to what he stands for in the history of the Western World. The great difficulty is that there are so many merely tolerant pro-Jews. Most people lose sight of the fine dignity in the Jewish race, a dignity granted to few other people. If one drops casual remarks about the Jewish position in conversation with non-Jewish friends you will be surprised at the instant curiosity. The great trouble is every one is so polite and so shy.

"Things will be a lot more wholesome," Mr. Hallinan's article continues, "when people around a table can talk about Judaism, Orthodox or Liberal, as easily as they talk about Buddhism, as easily and earnestly as we canvass the Irish question. There is a vast fund of friendly curiosity and good will in the Gentile world which Jews are too reserved, too shy or perhaps too incredulous to tap!

"In short, open the door, friends, and let us in! The old liaison between the 'liberal' and the Jew did fairly well for a time but it needs strengthening. Its old basis—the tacit assumption that the Jew was divesting himself of his racial and religious consciousness as rapidly as possible and must be given a little time and a few civil rights in which to do it—that old basis no longer seems to suffice!

"Pride, ah that's a wonderful thing and I don't wonder you cling to it. The easiest point to make on your behalf and the one that most quickly impresses intelligent non-Jews is the superb dignity of the Jewish position. The average, negligent, nominal 'Christian' can be made to see that very easily."

President Coolidge's public life contains a succession of services rendered to the Jewish people. Typifying the rugged traditions of New England, he is a descendant of the early patriots who were the guiding star of American liberty and it is therefore natural that he should be a champion of Jewish ideals. While Vice-President, he sent the following letter to Judge Otto A. Rosalsky indorsing a campaign for Jewish education in New York:

"One of the dangers to America is that those who come here will break with their past. People need something to which they can tie. They need that obedience which is only born of reverence and comes only from knowledge. There is room in our country for everything that is good; there is no restraint here save against evil.

Those who come to our shores must bring what they have which is good with them and never cease to cherish it. No person who is false to his own nationality can be true to America.

"Teach the ancient landmarks to the youth of the Jewish race. Let them learn to venerate freedom by coming into a knowledge of truth. That learning and wisdom which has been a sustaining influence to the Jewish race throughout all the centuries must be preserved for the benefit of mankind. The youth of your people can associate themselves for no more patriotic purpose."

If these campaigns served as a vehicle for mutual understanding and broad sympathy, they were indeed worth every dollar that they cost the American citizen. Dr. Chaim Weizmann and Israel Zangwill have expressed the firm conviction that out of this great adventure in humanitarism a new vision has come to Israel. Lyon Cohen, of Montreal, chairman of the Canadian Jewish Relief Committee, has frequently given expression to his belief that there has been developed new peaks of spiritual unity in Jewish life.

True, this fine spirit is not quite as conspicuous today as it was immediately following the Armistice. But the seed is planted, the inner consciousness of our fundamental kinship, if it has not sprouted as rapidly as it first promised, at least one can say that the divisions between us are not quite as sharply defined as in the pre-war days. Whether we be of Sephardic, German or Russian descent, whether we be of the tenth generation in America, or of the first, whether we keep a kosher house or attend Sunday morning services—we are vividly conscious of the fact that we are all Jews with the same problems to meet and the same calumnies to answer! To speak of Jewish unity as something novel may sound strange to a Gentile who has but a passing acquaintance with his Jewish neighbor.

It will sound doubly strange to the man who has swallowed the lurid hallucinations of the Black Hundred pogromists, imported to America and charging the Jews of the world with a conspiracy to overthrow established government. A union of all the Jews in the world! Alas, it is only on rare occasions that a fraternal insurance lodge harmoniously agrees on a delegate to a national convention. As Bernard Semel once wittily said: "Put two Jews together and you have a debate; put three Jews together and you have—two parties!"

Two thousand years have not smoothed out our intense conflict of opinions or even effected a compromise. Nor is absolute unity desirable. Unity on vital questions would induce an inertia, a flabbiness heralding the beginning of gradual decay. A nation of people thinking alike would be a sorry spectacle to behold. When people begin thinking alike they begin to stop thinking. That is the Ku-Klux-Klan ideal.

The strength of America lies in its ever-moving turbulent masses, surging onward without rest. Only in stagnation can the germs of dissolution thrive. There should be, and there always will be differences of interpretation in our religious and nationalistic beliefs.

Yet the progress in Jewish life toward a more rational unity has been beneficent. When the full import of the great cataclysm overtaxing Jewish life in Eastern Europe was realized, American Israel put aside its differences in a common desire to aid the stricken, seered by the scathing flames of war. Three working Committees, it is true, were established instead of one. Whether you find a good reason for this depends on the place of your birth. The Central Relief Committee represented the orthodox Jewish element and it felt no other Committee could effectively do so. The Peoples Relief Committee regarded itself in a similar position so far as the workingmens' group was

concerned, while the American Jewish Relief Committee believed it spoke for the reform element and a sprinkling of the affluent from other groups. But these three Committees promptly set about through a common Joint Distribution Committee to save the remnants of their suffering brethren abroad, so that from the beginning a liaison sprang up between the various divisions of Jewish life in America. The Joint Distribution Committee brought home to everyone the fact that some Jewish problems are above group distinctions.

It is probably impossible for the non-Jew to realize the many walls hitherto deemed insurmountable which divided American Jewry into opposing and ofttimes hostile camps. Viewing it from the geographic standpoint alone, there are in America Jews from Germany, Russia, Turkey, England, in fact from almost every country on earth, all of whom have come to the land of opportunity, even as did their neighbors, or their neighbor's parents, and—in rare instances—grandparents. Did these Jews stop to realize that no matter in what country they originated, they all had the same antecedents, the same ethnic history, the same fate that had dispersed them to the ends of the earth? They did not!

Ever since the discovery of America, the Jews have been linked with the development of the country. There were Jews with Columbus on his voyage of discovery. There were Jews in the Revolutionary War, some fighting for America, and some fighting for the British. There were Jews who served with Grant in the Civil War and those whose sympathies and fortunes were cast with the Confederacy. There is no flag which has not its Jewish supporters and defenders. Consequently the Jews of America like the Gentiles, soon became infected with a class consciousness. Those with a sturdy geneological tree felt a sense of superiority over others who were of

the trembling aspen variety, and contempt for the majority with no tree at all. In the eighties came the hordes from Russia with characteristics, customs and manners somewhat different from the others. The barriers stiffened, the line of cleavage became wider and there developed in America many new and diverse shades of Jewry, each group a thing apart, living in a world of its own and declining to have a fraternal regard for any of the others.

Then, the miracle happened. These forbidding walls, so painstakingly built up, fell in a night—at the cry of their stricken brethren in Europe. That was in 1914. Since then, a vast majority of American Jews have aligned with the Central, the Peoples' or the American Relief Committee, and given in generous proportions of their money, effort and influence that the hungry might be fed, the naked clothed, and the sick sheltered.

Dr. Samuel H. Goldenson of Pittsburgh gave expression to this spirit at one of the conferences, preliminary to the fourteen million dollar campaign.

"We need," said Dr. Goldenson, "to think honestly with ourselves; we need to put ourselves within the totality of human conditions; we must think first of all of the fact that it is a mere accident that we are here and they are there. A little mental integrity will help us. None of us chooses our place of birth; none of us predetermine that matter for ourselves. But there they are with their suffering and we are all one. It is not because we have been wiser or that we have been more capable or more powerful; certainly not because we are in the sight of God any better. No, not at all. We must take the facts as they are. That means we will be a little more charitable with them; that means we will not pick flaws; we will not be too critical as to their position with this or that thing. We will simply take them as human beings like ourselves."

With the cessation of relief work this new unity has not disappeared. Today there are symptoms of a coalition between many Jewish groups. The bonds of a common cause are strengthening rapidly. Only recently when the Jews from Eastern Europe were attacked en masse by a well-known magazine on the grounds that they were a menace to American life, the first to come to their defense were the native born American Jews.

Jewish life in America has now become complex and intense. The tremendous changes wrought by the extraordinary developments since the great War are felt in every fibre of our social being. No people has more cause to be thankful than ourselves. Vicarious starvation, disease and adversity abroad have given us new strength, and a courage that others might well envy. In order to stabilize this remarkable recuperation, we must not only show by our words, but also in our deeds that we are earnestly desirous of securing the good-will of all America, of all peoples and of all faiths by acting towards all in a spirit of just and generous recognition of their rights and of our obligations.

In this spirit Jewry and Judaism will progress by leaps and bounds. The fires of our faith will burn with rekindled intensity. This is the great contribution which the suffering Jews of Europe have made to American Jewry. This is the great dividend which investment in the relief campaigns has earned. Both Jews and non-Jews have participated and profited in this spiritual adventure. Few persons in the beginning imagined these profits would result from the vast united efforts, which for the first time brought Jews of all classes and belief into a common cause. The wounds of war will disappear through the soothing balm of time; but the great lessons of humanitarian co-operation must never be forgotten!

Back in 1919, Felix M. Warburg in an interview with

the *New York World* emphasized this thought in a most impressive manner. He said:

"The effect of our work for the war sufferers in other lands upon the American Jewry has been very gratifying. It has awakened a unified interest here in all classes and shades of religious belief that is inspiring. This working out of the problems involved in collecting so much money to be applied to suffering in many countries under many governments has a unifying force upon our race in the United States, that before this catastrophe seemed beyond the realm of dreams. All shades of belief and non-belief, and all the various elements in social and political life meet here and work together on a truly democratic basis.

"What has interested me most, perhaps, and has caused me to give so much time and effort to this work is that we have been able to bring together in perfect harmony the Jewish charity organizations in the United States, a task which a short time ago would have been deemed impossible, so acute were their divisions. I say it is splendid to have done this with the three million Jews in this country, and to have been able to gather so much money without the use of fairs or bazaars, or any of their equivalents, and with the elimination of the tremendous expenses that go with such efforts to raise money. In doing this we have reached a basis of endeavor between worker and capitalist, rich and poor, Orthodox and Reform. Among these organizations there is now enthusiasm, respect and understanding, where before, there were misunderstanding and party schisms. This latter result may look like a purely Jewish gain in solidarity and effectiveness, but I believe it will have as great an effect on American life as upon Jewish life.

"Our Joint Distribution Committee has been able to do those things. The results have affected ourselves for our own good. And our work for the rehabilitation of

our suffering people in the war-stricken countries will make them look upon America with a newer and even greater respect."

Mr. Warburg sounded significant depths in his last sentence. If we would attract love to ourselves, we must feel it for others. I have no light or knowledge which is not common to all. I do not wish to prophesy. The present is all absorbing to me; yet I cannot forego straining to see a future for America worthy of her past, a future when immigration barriers shall be forever scrapped, when America shall indeed fulfill its noble destiny of being a haven of all oppressed people, a door of refuge never to be locked by the key of prejudice, but with the latchstring of tolerance always hanging on the outside.

Early in 1924 the Senatorial Committee at Washington heard many Jewish leaders give evidence that the immigrant becomes quickly assimilated into American life. Although the majority of newcomers on their arrival were shabbily dressed, poorly nourished and some held radical views because they had suffered in their native countries from social and religious discontent, yet at the end of a few years, most of them were happily employed, their children attending schools and few were dependent on private or public charities. It was shown that when the immigrant entered our night schools and acquired the rudiments of the English language, when he accumulated a little competence and educated his children, that moment all his radicalism evaporated and he became a full-fledged and law-abiding member of the community. Social service experts are of the opinion that there is no set of people in America among whom the passion for education is so powerful as among the immigrants. They will deny themselves almost anything to rear their children properly. If Americanism implies the spiritual adjustment to everything that is finest

and precious in American life, the immigrant in the main became a good American.

One of the witnesses before the Senatorial Committee in 1924 was Jacob Billikopf. In his testimony he related the following impressive incident:

"About a year ago, I visited Elmira, New York, for the purpose of raising funds for foreign relief. I addressed a crowd of about five or six hundred people. In that audience there was a strange looking individual, his hair unkempt and very poorly dressed. I turned to the chairman and inquired, 'Who is that man?' He was a huckster—a peddler—the type you see in the large urban communities.

"When I concluded my appeal in behalf of the anaemic, underfed children in the Ukraine and elsewhere, this man in broken English but in a voice full of emotion got up and made this statement: 'I came to the United States about fifteen years ago. I am the father of seven children. My oldest child was a boy. When the war broke out, I said to him, "My son, I want you to enlist." He gave up his life on the battlefields of Flanders. This morning, I received from Washington a check for $250 which is the first payment towards the insurance which was carried on my son's life. I am not going to keep this money. Nothing in the world can compensate me for the loss of my son. I will give it to you to give to others who are less fortunate than myself. Nor do I propose to keep a single penny of the additional money that will come to me.' "

Mr. Billikopf concluded:

"I wonder whether this immigrant who looked as though he might need financial aid is a menace to America?"

A well known Baptist minister once stated: "The deepest tragedy in all social and religious endeavor is the constant undoing of evangelized souls in unevangelized surroundings." In the great cities on account of seasonable occupations, poor housing, lack of law enforcement and

underworld politics, certain excrescences arise. Yet few realize how much idealism lurks in the soul of the immigrant amid these squalid surroundings. Any one who has observed the long processions in front of Carnegie Hall and the Metropolitan Opera House during the winter season will find that about eighty per cent. in line are immigrants. Why? Because they are clamoring for that which is fine, beautiful and artistic in life. Because they react with utmost sensitiveness to beauty.

Louis Marshall probably understands the immigrant problem as well if not better than any living person and his bitter attack on our present extreme restriction of immigration was the result of much painstaking study and careful investigation.

Meanwhile, American Jewry is in the midst of a fusing process. Our responsibility is heavy to the world of today and to the generations yet unborn. That we shall meet it I have not the least doubt. We have but one lamp by which our feet can be guided, and that is the lamp of Faith!

CHAPTER XXVII

Eliminating Repeated Appeals

War chests and community chests—Their history and methods—"One big bite at the philanthropic apple"—Advantages and draw-backs—War chests generously help Jewish relief—Reaching every citizen—The inspiration of a common universal obligation—The National Information Bureau—"Give once, but enough for all!"

What is a war chest? The question has been asked many times by individuals who do not live in Detroit, Cleveland or the large number of other cities where all relief appeals are pooled or merged into one grand drive. The plan is said to have originated in Kenosha, Wisconsin. According to William J. Norton, secretary of the Detroit Community Fund, and an authority on the subject, the idea first found root in Denver in the early eighties when an attempt was made to create an organization which would centralize Denver collections for charity. Although this institution continued to exist through the years, it was never really successful until it was re-organized recently in conformance with modern practice.

Towards the close of the century the idea was adopted by many Jewish charities with eminently satisfactory results. In the succeeding twenty years most of the important Jewish communities in the country were organized on the federated basis. In 1913 it was tried out in Cleveland along the lines which mark its present framework. The elimination of duplicated effort, and the large economies which resulted therefrom, made a profound impression upon the country, and many cities adopted it. In 1918 there were fifteen cities in the United States which were receiving their charitable funds by the federated method, thus doing away with a multiplicity of separate and costly campaigns.

The World War gave the movement a strong impetus. The great war drives of the Red Cross and the

various soldier welfare organizations enlisted the services of prominent business and professional men all over the country. To these men, working as volunteer solicitors and viewing the operation of the plan at close range, the successful merging of these campaigns in one united appeal was a convincing demonstration. The economic advantages of such an arrangement over the former haphazard methods of raising money were so apparent that when peace came it was an easy transition from the war chest to the community chest. The machinery was already at hand and the leaders in the war drives, who had caught something of the spirit of community service through actual contact with it, became the enthusiastic supporters of this new order of social financing.

Business men, who had built large enterprises by close attention to detail, were quick to recognize in the social federation a close analogy to modern business methods. Here was a plan that brought relief from the annoyance of continual solicitation; a plan, too, which centralized responsibility and, by budgeting the needs and reducing "overhead," enabled a person to make his charitable donations with the assurance that his money would reach the unfortunate and distressed people whose condition it was intended to relieve. It was, in short, a plan after the business man's own heart.

So, in the wake of war, community funds and welfare federations began to make their appearance in all parts of the country and the movement has spread rapidly until today in the United States and Canada there are one hundred and seventy-nine communities using this method of financing their social work. They raise annually more than $40,000,000.

In January of 1918 the Detroit Community Fund was launched. Thirty men acted in the capacity of founders and became the first Board of Directors. Among them

was Henry M. Fechimer, a successful and influential Jewish merchant, who served continuously on the Board until his untimely death.

It is a mooted question whether Jewish war relief participation in the various community chests has been of advantage. Several of them have been allotting us amounts which inadequately represented the resources of the Jewish population. It has been argued that the Jewish spirit, which an exclusive representative campaign stimulates, is entirely lost. We were treated quite fairly by the majority of community chest cities, and for the most part were reluctant to decline their appropriations, which meant the staging of a separate campaign, and the uncomplimentary criticisms which were sure to follow. The majority of the early war chests included the Jewish relief in their budgets, but in recent years only the local charities are embraced.

In 1916 and the three years which followed, we received large sums through the medium of war chests from Philadelphia, Detroit, Rochester, Cleveland and many other large cities. Under this plan almost every source of revenue could be reached, otherwise rarely obtainable, such as factory employees, and all types of wage earners, store keepers and professional men that could not be effectively canvassed by any other method. Every phase and walk of life was canvassed, and maximum sums raised. Theoretically, the war chest plan is the best method of obtaining funds for charity at a minimum of cost and effort. It is one big bite at the philanthropic apple. From the practical point of view there are some objections to this method, chiefly because it tends to de-humanize an important phase of human service. It puts a noble impulse on an adding machine basis. On the other hand, it gets financial results.

Indianapolis had a most efficient war chest campaign conducted by William Fortune with Edward A. Kahn,

chairman of the Employees' Division and Albert M. Rosenthal, in charge of publicity. It has been authoritatively stated that every industrial and commercial establishment in the city was canvassed, and one hundred per cent. of the employers and employees made a contribution. More than one hundred thousand people subscribed before the close. South Bend, Ind., was among the first to subscribe to the relief for European Jews out of its war fund. Chairman A. R. Erskine sent a check for $12,500. At the same time Pittsfield, Mass., through Leo Zander gave us a liberal allotment.

Michigan was the first to organize a war chest on a state-wide basis, which was known as the Michigan Patriotic Fund. Through David A. Brown we obtained $325,000 from Detroit and good sized sums from many other Michigan cities for several consecutive years. The small city of Monroe, Michigan, possessed a war chest from which we received a fitting donation. Lansing sent $6,200 out of its fund through the help of Joseph Gersund and Jacob B. Simon. The Chippewa War Relief Association with headquarters at Sault Ste. Marie, of which Fred S. Case was President, promptly sent its check for our quota.

William Meyer, of Butte, Mont., did likewise on behalf of the local war chest. We were advised through Frank Kotoch that Vineland, New Jersey, had allotted us $1200 from its patriotic fund. A complete canvass was made of the entire country where war chests existed, and to all such organizations we pointed out the vital relationship between the work of our committee and the war service in creating that spirit of good will and friendship of the non-combatants towards the soldiers and sailors. In many instances we were able to be of substantial aid to the Jewish Welfare Board, whose work was exclusively among the soldiers and sailors.

The War Community Chest of Erie, Pa., was directed

by Isador Sobel, former Postmaster and President of the National Association of Postmasters of the United States. Through the co-operation of Rabbi Max C. Currick, our fund received annual allotments from that city.

"Your Patriotic Duty" was the slogan under which Meriden, Connecticut, raised $200,000, in which the Jewish Relief participated. A very effective organization managed this project under the chairmanship of W. E. Hindsdale.

These various concentrated campaigns developed an atmosphere charged with great enthusiasm. The result was a literal outpouring of funds from rich and poor alike. I am speaking now principally of war days, days when regiments of soldiers were constantly passing through various cities on their way to the cantonments. The war chest method was regarded by many as the only real democratic American way of staging the various appeals. Under it each member of the community pays his share at one time or in easy monthly payments. The people took readily to the idea of having just one campaign each year, which would conserve their efforts and energy, and thereby give them more time for other service. Many communities gave their campaigns a grotesque name in order to arouse war enthusiasm to the highest pitch. I have before me a letter from the "Lick the Kaiser Club", which was the community chest of a town in New Mexico. The chairman, Francis G. Tracy, wrote that through Joseph Wertheim we would receive three and three-fourths per cent. of its fund for the relief of the Jewish war sufferers. As the membership of Jews was less than one per cent., this contribution was a liberal one.

Many of the large cities in New York State shared in this movement. The Syracuse War Chest Association was incorporated, and it called upon Mayor Walter R. Stone to name a finance committee to direct the campaign

for $600,000. At the end of a seven-day appeal a total of $1,159,000 was pledged. This money was distributed to various war organizations through a committee of which Douglas E. Petit was chairman. During its existence all other public solicitation for funds were barred. Rochester followed Syracuse in a campaign with a quota of $3,500,000 but through the energetic efforts of George Eastman and his associates approximately $5,000,000 was raised. That city had the unique distinction of never failing to raise the full amount for which it set out, often going beyond. Its efficient secretary, Harry P. Wareheim, is in a great measure responsible for the excellent results in that city. Chemung County, N. Y. was asked to give $9,000 to the American Jewish Relief Committee, and its War Chest Committee through N. Y. Smith, advised our chairman, Benjamin F. Levy of Elmira, that this amount would be allotted. Utica granted us $25,000 as against $8,000 raised in the previous year.

With generous responses coming from the majority of war chest cities, we asked Albert Hessberg of Albany to present our application for $75,000 to his local committee, which had obtained $1,088,000 from the people of that community. In subsequent years we ran independent campaigns in Albany which brought us even larger amounts. A remittance of $1,000 was sent from Auburn, N. Y. by George Underwood, President of the War Chest. $2,500 came from Amsterdam, N. Y. The village of Clifton Springs, N. Y., sent $50. The directors of the Canandaigua War Chest contributed $3,000 through its chairman, Frank H. Hamlin. E. C. Rider, chairman of the Franklin County War Chest of Malone, N. Y., informed us that an appropriation of $250 had been made. Niagara Falls sent $1,000, of which sum the Silberberg brothers gave $400.

Our chairman in Troy was H. H. Butler. A grant

of $6,000 from the Troy Community Chest was allowed through his help. This was the beginning of many larger contributions from that city in later years. The Executive Committee of the Watertown War Chest fund voted a contribution of $5,000. East Liverpool, Ohio gave us $6,000. The towns of Niles, Gerrard and Hubbard jointly subscribed $6500 for Jewish relief.

One of the most pretentious of this type of campaign was staged in Philadelphia, from which city we received $500,000. In later years we ran independent appeals in that city with responses of $1,500,000 and $1,000,000 respectively.

One community chest in Vermont—that of Newport—helped the Jewish relief fund by contributing $500.

The people of Racine, Wisc., gave $10,000 through F. Lee Norton, President.

Many more cities showed their sympathy by giving sums of varying amounts. These campaigns evolved a powerful slogan which was destined to be used for many years in other charity efforts. It was "Suppose Nobody Cared?" These words touched the heart of the people. The community chest plan brought home to the rank and file a sense of obligation to others. It visualized the existence of a municipal family, each responsible to the other to safeguard themselves from misfortune and disease, in addition to helping humanity throughout the world.

In large cities during and subsequent to the war, there was always the danger of fraudulent solicitation because of the multiplicity of appeals. There was no way of inquiring specifically and investigating the many causes toward which the people were asked to contribute. Unless one were personally acquainted with a specific cause one had no assurance of its needs, its honesty of purpose, or the niche it filled in the community, the nation or the world at large. In order to meet this need the National Infor-

mation Bureau was organized. In effect it is the Dun or Bradstreet of philanthropy. Its membership includes thousands of wealthy individuals who depend on the reports of that organization before making their contributions. The efficient secretary is Allen T. Burns, who has been successfully directing the work since the resignation of Geddes Smith several years ago. The National Information Bureau also distributed frequent pamphlets on the activities of the community chests throughout the country. On one occasion it was pointed out that a large city in the middle west, where the community plan had not been adopted, there had been one hundred and fifty tag days in six months. The cost of literature, equipment and publicity, not to mention the tremendous waste in duplication of effort, can well be imagined.

Before Cleveland determined to combine its communal obligations in one appeal, it sent trained social workers over every inch of territory to make a complete survey of the local needs and the foreign obligations. When the appeal for funds took place, every phase of industry in that city was completely covered. The officers of the drive were Samuel Mather, honorary chairman, Charles E. Adams, chairman, Warren S. Hayden, chairman of the Executive Committee, Paul Feiss, chairman of the Investigation Committee.

The slogan adopted was "Give once, but enough for all". The response was in excess of $4,000,000. Of this the American Jewish Relief Committee received $250,000.

On every occasion Charles Eisenman looked after the appropriations for Jewish war sufferers.

In Cincinnati the community chest gave most generously to the Jewish Relief fund for three consecutive years, the total amount of which was $750,000. Maurice Joseph, representing our National Committee, appeared before the Budget Committee on each occasion and effect-

ively represented our cause. The Cincinnati Community Chest was organized along the most approved lines by A. Clifford Shinkle, who served as chairman. Among his associates were Maurice J. Freiberg, treasurer, and C. M. Bookman, executive secretary.

It is estimated that the total sum received by the American Jewish Relief Committee from war chests was approximately $5,000,000.

CHAPTER XXVIII

The Triumph of Faith

A word of summary and conclusion—The unity and charity of Israel—The touch of common danger made all kin—Faith casts the balance.

And so sixty-three million dollars were raised for the relief of the Jews of Central Europe and Palestine. To obtain this colossal sum from America's treasury of generosity; to devise the proper machinery which would economically gather this sum; to maintain checks and balances, assuring efficiency and integrity; to manage, control and direct a nation-wide organization capable of functioning in fifteen hundred communities throughout the United States and Canada day in and day out for eight years and more; to supply our nine hundred thousand contributors in the three great campaigns with proper publicity and inspirational messages; to follow up collections everywhere, in order to minimize depreciations—all these things were a man's job. To this service our men and women have given the most steadfast courage and ripe intelligence. Whole-hearted co-operation has been given not by hundreds, but by thousands, and it was a service that in turn has evoked devotion, kindliness and tenderness in the men and women of America. The soul of Judaism received a grievous wound in Poland and the Ukraine, but it was the splendid men and women of America who staunched the flow—sustaining and leading our stricken people to greater strength and greater life.

We of the Relief have been proud of the privilege to aid in the creation of the vehicle which has effected this new spiritual cohesion. In unceasing difficulties our work has gone on until the task has been accomplished. There have always stood behind us America's great leaders supporting every step in the advance of our sacred cause. Our task and theirs has been to restore the body and spirit of the

Jewish people, in the devastated areas. There continually recurs in my mind the picture of long lines of expectant chattering mites, receiving their daily bowl of thin, watery milk—without thought that even this inadequate nourishment must be supported by a slender chain of finance, the links of which are being continually forged in the villages, towns and cities of America. But thank God the chain held, and with increasing strength every day. And now if out of the welter of blood and misery in Europe happiness will some day come once more to the Jewish people, it will be chiefly because of the faithfulness and devotion of the men and women of America.

The ancient heart of Israel still beats as one. From Morningside Heights to the Mount of Olives and from Canal Street to the uppermost corners of Russia, it extends the arms of eternal brotherhood. Democracy itself is exalted by the magnificent response of the Jews of America. Of historic value and spiritual significance beyond all other organized efforts to staunch the bleeding wounds inflicted by the war, it has given humanity a shining lesson.

Bowed and bearded old men and women in musty shawls have on many occasions trudged to the campaign headquarters with their precious savings tied in the corners of their garments or clutched in their trembling hands! Their lips for the most part were silent, their eyes had the look of fatality which comes from seeing only one thing. What those eyes saw was the suffering of Israel—deeper, more extensive, more poignant than any in the long history of Israel's suffering. During the last New York campaign, many of these Jews walked across the Williamsburg Bridge, whipped by the icy wind in order that five cents more might be added to the fund. A number of the poor on the East Side took the money they had saved to buy coal and turned it over to be used

among those whose needs were even greater than their own. Small wonder that tears welled in the eyes of Nathan J. Miller on one occasion, as he observed such masterpieces of self-sacrifice!

Organized Jewish labor made itself the peer of the great millionaires by giving through the Peoples Relief Committee the major portions of their pay envelopes. Newsboys and messenger boys cheerfully added their meagre earnings to swell the total.

Such has been the response of the poorest Jews to suffering, which, as A. E. Rothstein, Associate Secretary of the American Jewish Relief Committee said—"touches the deepermost recesses of the soul."

The touch of common danger made all kin. In the pools of war-blood all Jewish hyphens have been washed away. Jews today are closer together than ever before. Louis Marshall and Judge Horace Stern are espousing a Jewish agency for Palestine. Samuel Untermyer is pleading the cause of Zionism. These examples could be repeated a thousandfold.

We are no longer orthodox and reform, conservative and radical—all are becoming united, bound together by that ancient formula—"I am a Jew!" And for this we owe our brethren across the sea, an eternal obligation which outweighs our help to them, as fidelity to faith, casts the scales of Israel against even the gold of unselfish charity.

APPENDIX

APPENDIX

The Press, a Ready, Loyal Ally

Herewith are representative editorial comments upon the conditions that called for America's philanthropies; they stamp with approval the spirit in which the relief campaigns to raise millions were conducted.

Only Jews Solicited

The publicity announcements preceding the inauguration of the enterprise are typical of the Jewish race. Away down at the bottom of the statement, in the merest incidental connection, is a declaration to the effect that while subscriptions from anyone will be gratefully received "only Jews will be solicited." Yet the Jew is the last racial class in any community to draw any such distinction when enterprises of nation-wide scope are announced. He bears his full part in all public movements affecting the interests of the country as a whole or the particular community in which he lives. His charity for his own race is as proverbial as his broad-mindedness in assuming his full share of all public burdens, and for this reason alone, if for no other, the present project ought to enlist the most cordial co-operation on the part of those who are not Jews.

Millions of dollars have been raised by the Jews of this country to relieve this distress and other millions are needed, in the nature of things. Surely none will draw any lines of race or creed in such a cause. A few weeks ago a great mass meeting in the interest of the Knights of Columbus war relief fund was held in New York and on the platform were a Jewish rabbi, a Catholic archbishop and a Christian minister—typical of the non-sectarian—or pan-sectarian—character of that movement. The present campaign involves the same principles and the appeal, while officially confined to Jews, is nevertheless morally directed to all who are able to contribute to such a fund—and there are few who are not able to help to a modest degree. The duty of all is measured only by their ability and their ability must be largely regulated by their consciences.—*Kansas City Journal.*

Jewish Relief Shared With Others

In his plea for contributions to this fund, Dr. Otis Glasbruck, speaking at Mount Morris Theatre on Sunday, told of his experiences as Consul-General of the United States at Jerusalem. He said that in distributing relief funds given by Jews for Jews those in charge found that it was inadvisable to discriminate too closely. Many suffering Christians and Mohammedans were aided and the event proved that the money was well spent, even in the narrowest view. For the liberal spirit shown created a more friendly attitude toward the Jews on the part of all other residents of the neighborhood. True brotherliness manifested in the raising or in the disbursement of such funds is a general blessing. The right kind of racial progress always carries forward the one great family—the human race.—*New York Sun.*

Unselfishness of Jews

He (Herbert Hoover) knew whereof he spoke when he told of enormous contributions already made by Jews for Jews. If other nations kept abreast of such dauntless resolution and such rare unselfishness, the world would be nearer the millennium.—*Philadelphia Public Ledger.*

Core of Citizenship

We honor ourselves and we help ennoble the religious growth of our day when we respond with full hearts to this human appeal for help. Let us once more prove that we are a community awake to that duty that goes to the core of good citizenship.—*Providence News.*

For Our Common Humanity

While the funds to be raised are to be devoted principally to the relief of Hebrews, because the majority of the starving people are of that race, no distinction has been made in the past. In giving relief the agents have not inquired as to the religion of sufferers. The work has been carried on in the most liberal manner, the relief of suffering humanity being the incentive. The situation is probably best summed up in the appeal issued by Bishop Hoban of Scranton, who says in part: "The appeal of the American Jewish Relief committee for sufferers from the war deserves a sympathetic answer from every American, irrespective of creed or racial descent. We should not allow them to bear alone the burden of our common humanity."—*Scranton Scrantonian.*

Jews Have No Fatherland

Hitherto the Jews have financed their own philanthropies, and with a liberality and skill which has been universally recognized. In behalf of those of their religion who are still suffering in the war-ridden districts of Europe, they are now for the first time seeking outside aid. With the fate of Belgium and Serbia it was easy to sympathize. A nation's territory was invaded and its citizens were making a united stand. The Jews have no fatherland, no means of uniting in the common defense. Yet from the outset, wherever the call came, they fought, and fought bravely, for the Allied cause. Meantime, in widely scattered lands, the folks at home suffered as perhaps those of no other people, and their suffering has in many localities long outlasted the war * * * The drive is based wholly upon the principle of sympathy and common humanity.—*New York Times.*

Duty To Aid Jewish Sufferers

The call of humanity is a universal call. The language of humanity is the language of the heart and conscience and is understood by all. The duty to humanity cannot be limited to "me and my wife, my son John and his wife, us four and no more." Nor can it be understood as reaching only to the limitations of a creed or race or class.

The Jewish soldier who crawled out into No Man's Land, among the dying and the dead, where bullets rained, to carry a crucifix to a dying Catholic who was calling for it, was only an American soldier.

In the front line of the forces of democracy battling for liberty and humanity today stands the Jews.

And not a single race is suffering more bitterly at the hands of the common enemy than the ancient race which is linked with the dawn of history.—*Washington (Pa.) Observer.*

Jews Have Social Compassion

This work is self-assumed by the Jewish people, whose generosity toward the oppressed and efficient social service in every field are outstanding characteristics. Because of their own historic sufferings, this people have developed a deep sense of social compassion, while in administrative efficiency they are shining examples. Any relief campaign upon which they may be engaged is certain to contribute fully and helpfully toward assuaging human misery and want and toward softening the austerities of war for all who are its beneficiaries.

His well-supported, well-managed charities are the pride of the Jew. The present campaign is undertaken in that spirit. Solicitation of funds should meet with cordial response. Wherever this ministry goes it will heal stricken bodies and sustain wounded spirits. To help in it is a privilege for every citizen.—*Newark Call.*

Opportunity For Every Gentile

The Georgian has taken occasion heretofore to make note of the wonderful work the Jews of the nation have done in helping win the war. Not once has the cry for help been sounded that they were not among the FIRST to respond—gladly and generously.

The Jews have not stopped for an instant, have not hesitated for even the fraction of a second to inquire into the matter of creed or sect when these cries have gone up; they have responded as a matter of course. Surely there are none so unobservant as not to have noted that as the war ran along.

Not only will the Jews themselves be found among those first responding to this present call for help among their own people but citizens of other denominations should consider this as an especially inviting occasion upon which to return in kind something of the great and noble spirit that so unmistakably has moved them to help others without asking why or particularly for whom.

Every Gentile in Atlanta should look upon this opportunity as especially honorable and gratifying. Indeed, it should be grandly glorious if the Jews might be entirely excluded from participation in THIS fund, that wholehearted and sympathetic understanding might be even more surely indicated to them by the other sects and creeds. The Jews would find the experience of NOT contributing highly novel, in those circumstances, of course—and we are by no means sure THEY would altogether enjoy it.—*Atlanta Georgian.*

Remembering Jewish Giving

Now is a good time for all our people to remember that no race has exceeded the Jewish in practical and continuous charity. It is an axiom that the Jewish people care generously and kindly for their helpless and dependents, but it is also true that their giving and helpfulness in time of need has known no limits of race or creed. They have responded splendidly to all calls of genuine distress and have not counted the cost.

Now is the time when their fellow citizens have opportunity to show appreciation by contributing to this Jewish relief fund, during this holiday week. The position of the Jew in Europe has never been a very happy one, but he has never been a mendicant. Always a worker, his industry and thrift sufficed for his living under all normal conditions. But the war found in him a special victim and the sufferings of the Jewish populations of some parts of Europe have been intense.

Let us remember those who suffer over there, for their own sake and for the sake of their kinsfolk on this side, who have been so uniformly generous.—*Toledo News-Bee.*

Samaritan Did Not Ask Creed

Jew-baiting has been a favorite policy of governments, peoples and persons ever since the Babylonian captivity. Sometimes the prejudice has been racial; frequently the persecution has been incited by religious bigotry; occasionally the animosity has been the result of economic cross purposes. The main motive impelling these antagonisms has been largely within the Jewish pale itself. The solidarity of the race, its conservative adherence to tradition, custom and tribal law, has provoked constant opposition, notwithstanding the adaptability to environment and obedience to the civil authority of the lands in which the Jew abides—for, above all, the Jew is a believer in constituted authority, and always a law-abiding citizen under every government.

It cannot be denied, however, that the Jew is of a peculiar people; that he is "stiff-necked" in his adherence to his rights of conscience, and that he is loyal to the tenets of his religion, consistently demanding that he shall be permitted to worship his God after the dictates of his conscience, resenting the right of tyranny and bigotry to impose shackles upon his faith. For this religious liberty the Maccabees fought and died; and the first testimony of Christian martyrdom was offered by Jews.

Once upon a time there was a certain Samaritan who found one who had fallen among thieves, stripped of his raiment, wounded and half dead; and the Samaritan went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him; and the Samaritan was of the orthodox faith of Israel; but he asked not if the man was Jew or Gentile—*San Diego Union.*

A Damning Indictment

Only history will be able to give an accurate estimate as to the number of Jews who have been killed or starved to death during the war, and the year of "peace" that has followed the war. The number is a ghastly one—a damning indictment of our "civilization."—*Fargo News.*

Generosity a Jewish Trait

The spirit of sacrifice is one of the cardinal characteristics of the Hebrew people. Down through the sobbing ages of intolerance and persecution, the Jews, more than any other race, have been called upon to lay sacrifices upon the altar, and often the gift has cost the giver dearly.

Generosity may be said to be a Jewish religious trait.

Stinginess with a brother in distress has never been a Jewish failing. The Jew has ever been responsive to the still sad music of humanity. He has been responsive, not only to the cry of Jewish distress, but to the Gentile woe as well.

Their loyalty to their race is deep-rooted, of course, but it is none the less admirable when we consider that there is not the slightest taint of hyphenate disloyalty to the country to which they render allegiance.

The work of mercy upon which the Jews of America are now engaged and in which the Jews of Texas have contributed such a magnanimous share, deserves the praise of all, and none are more ready to congratulate the directors of the enterprise and the contributors to it than their well-wishers among the Gentile world.—*Corpus Christi Times.*

Appeal Not In Vain

There are two notable points about the drive for the Jewish war relief fund that is to be made in Duluth next week:

First that the solicitation is to be made almost entirely by non-Jewish workers who have cheerfully volunteered their services; thus adding a new facet to the splendid jewel of human unity that is being crystallized out of this war;

Second, that the money raised is mostly to be devoted to the relief of perhaps the most distressing conditions to be found anywhere today in this war-scourged world. The national fund sought is fifteen million dollars; and Duluth's share of that is forty thousand dollars. That is too much for the Jews to raise, who are mainly not people of wealth, and so the appeal is being made to Jews and non-Jews alike. As the Jews have given freely of their means, great and small, to the Red Cross, the national war chest and all appeals for war funds and war relief funds, this appeal, we are sure, will not be in vain.—*Duluth Herald.*

One Great Brotherhood

We are just learning the joy of giving. We began somewhat grudgingly and with small comprehension of the great demands which would be made upon us. Now we are realizing that the more we give the more we have to give and the greater is the joy of it, the satisfaction of it. Only those who give with a full and a free hand are feeling the real spiritual uplift of this great struggle. The nation is benig made over. Never again while this generation is in the flesh will the cry of distress fall upon deaf ears in the United States. We are learning that we are all one great brotherhood, and each one of us is his brother's keeper in the truest and finest sense, that not one should fall to the ground without our notice and help.—*St. Louis Star.*

Most Terrific Need In History

In his inspired appeal at the first meeting Rabbi Silver said truly that we have not won the war—conceiving of the great conflict as something higher than a mere combat of armies—if the victims of tyranny and warfare's blind destruction are left to sink forever into the darkness of chaos and the grave. We have been blessed in our land with long years of peace and fruitful accomplishment, and we are not ungrateful. We do not forget that while we have been called upon for sacrifice and have responded, our fate is fortunate in comparison to the least stricken of the European peoples. But the situation which the present drive is to reach is one of the most terrific and terrible of modern history, and America should be first to respond to its tragic appeal.—*Chicago Tribune.*

Gentiles Should Proffer Aid

Sunday's meeting held under the management of the local Jewish relief organization, was admirably planned and the results were gratifying but the appeal made there deserves a wider hearing and more than the Jewish residents of this city should have seen the crepe, the candles, the black bread and the tin cups.

Are the Jews starving? If so, they perish not only as Hebrews but as human beings and their misery is, or ought to be, the concern of all civilized peoples, not solely those of their own race. For ages, being commanded thereto by his own law, the Jew has cared for those of his blood better than has any other race of its own but the task before him now is a tremendous one and he is warranted in receiving assistance from the Gentile world.

Perhaps the Jew will not ask for it but if he should not, the Gentile should proffer aid in accordance with his ability. It is the concern of the Christian as well as that of the Jew and it is hard to escape the conclusion that the former should proffer assistance. If statewide and nationwide need impels, the Christian asks for and receives assistance from the Jew. He has now a fine opportunity to return past favors and he should not neglect the opportunity.—*Hartford Courant.*

Practical Thanksgiving

The people of Delta County will have the privilege of celebrating Thanksgiving week by contributing of the abundance with which God has blessed them towards the $14.000,000 fund which is being raised in America for the relief of the suffering Jews in Europe.

There is no other way for our people to give more practical evidence of a real spirit of thanksgiving than by willing and generous response to the appeal which is being made for funds to save the thousands of cold and hungry and homeless Jewish people of Europe.—*Escanaba (Mich.) Journal.*

Sanctify Your Money

Moses gave the world its first great example of Democracy; Christ preached its gospel in the Sermon on the Mount and St. Paul sent it on its world-belting mission by the burning words of his epistles. Brothers in word, brothers in deed, Jew and Christian, stand today co-authors of the political philosophy that has conquered the world, and as brothers must they stand, if the Ark of the Covenant is to be kept from sacreligious bands.

Art has played its part in the drama of Democracy, and yet if you remove the Jewish influence from art before the days of Raphael, you will have a paucity and poverty of art.

Law was Rome's contribution to the evolution of Democracy, and yet if you snatch from the statutes of Rome, the tenets of the Book of Leviticus, you remove the corner stone of the edifice beneath whose shadow even-handed Justice finds an inviolate shrine.

Philosophy has played its part in the upbuilding of Democracy, and yet Christians must admit that Matthew Arnold was largely right when he said a goodly portion of life is dominated by Jewish thought, Jewish influence and Jewish tradition.

And so today Western Civilization stands as the product of the Christian and the Jew.

Six million men and women of the race that helped do the greatest of the world's work are falling into the grave! Your hand can help snatch them back! Won't you help? Eight hundred thousand babies of the race that helped us Christians build the tabernacles of Democracy are crying for bread! Won't you feed them?

By his very creed the Christian, if true to his profession, must be a champion of Democracy.

And so for what the Jew is and what the Jew has been, for what the Jew has done in the long-ago and what the Jew did in the world war, in the name of the humanity of Moses, in the name of the humanity of Moses, in the name of the Divinity of Christ, won't you santify some of your money, won't you put a halo around some of your gold and silver by giving something—no matter how little—to the famishing men and women, the starving little children of the race that almost alone from the days of Moses to the days of Christ, and side by side with the Christians from the days of Christ until today, has patiently and persistently help lay stone upon stone in the Temple of Democracy that now crowns the hill of human endeavor and an-

swers the prayer of human aspiration.—*Martin H. Glynn, Albany Times-Union.*

Jews in Sorrow and Danger

The intensive drive is going now, with all the hearts of all the Jews behind it, and with the eyes of their Christian brethren looking on with admiration and pulsing sympathy.

It is, indeed, a noble and beautiful spectacle, this generous expression of national faith, of racial devotion, pride and loyalty that has never faltered or failed in all the history of an illustrious race.

And the cause that calls is thrilling with deepest tragedy and irresistible appeal.

No nation has ever fronted an appeal so touching and so thrilling as that which meets the warm-hearted, large-souled people of this race.

They are called upon now to show not only to the universal Jewry, but to the whole world how deep is their devotion to their race in sorrow and danger and how deathless is the tie that binds this indestructible people to one another.

And not to the Jewish race alone, but to all Americans of every race comes this matchless appeal from the smitten East. The tragedy in the East is like the sorrows of Belgium. To that great cry of the stricken in Christian Belgium there were no responses more prompt and generous than those which came from the American Jews, our fellow citizens. The charity of the American Jew knows no narrow limits of race or religion. The cry of the distressed, wherever it comes from, goes to his heart, and his hand travels to his pocket in generous haste.

And so the Christian element of our population should respond as liberally as the Jews themselves to the appeal which is now being made by our American Jews for their unhappy brethren in Eastern Europe. These Jewish citizens who have rallied so nobly to so many Christian charities have a right to expect that Christians should rally nobly now to the most distressful period in the history of the Hebrew race. The whole people of America, regardless of race or religion, should hear that far cry from the agonized East and answer with one voice of human charity.—*New York American.*

For the Spirit of Broad Charity

America stands before the world an example of national unselfishness in the history of the world war. In the relief work which was done, and which is still going on among the suffering people of the world, she has manifested a spirit of charity that has brought out the best aspirations of Americanism and that will, we hope, win the appreciation and the love of all the nations we have helped.

No one in our country who fails to cultivate this spirit is worthy of the privilege of American citizenship. This world-embracing charity should perfect our own Americanism, in our relationship to one another, and thereby bring about a more and more perfect realization of that national unity of which the fathers of our country were thinking when they chose as our motto "E Pluribus Unum."

At the same time it will be of service to the world, not only for the material help it will afford, but also for the moral impression and for the spread of that same spirit of broad charity in other lands.—*Vicar General T. C. O'Reilly of Cleveland, in the newspapers of Ohio.*

The Heart of the West

The gigantic task of relieving sufferers from the world war, which has been set for itself by the American Jewish Relief Committee is one to excite amazement as well as admiration. The systematic and effective manner in which the Jewish people have organized the gigantic plans of assistance for despairing multitudes in Europe, reveals the genius of their race for financial enterprise on a large scale. Numbers of non-Jewish American public men in the Eastern States, and newspapers by the hundred, have united in praise of the benevolent work being done, by the American Jewish Relief Committee. The public of the Atlantic seaboard is better acquainted with the great operations than the people of the Pacific Coast, but the relief campaign has now reached the extreme West, and our people here will have facts brought to their attention that should be studied by the benevolent citizens everywhere, regardlss of all considerations save those of humanity.

Out of his own great fortune Julius Rosenwald started the Jewish war sufferers' relief fund with a princely contribution of one million dollars.

In the business world he is identified with the mail-order house of Sears, Roebuck & Co., of Chicago, and in the sphere of benevolent enterprise with the building of schools for the negro children of the South, the establishment of Y. M. C. A. houses for colored people in several cities, the endowment of a medical department of the Chicago University, the establishment of dental clinics in Chicago public schools, and the popularization of art knowledge amongst those who have least opportunities to attain it. In his busy and successful life he has accomplished much that entitles him to public approbation, and in no field of activity more than in the breaking down of the old out-

worn barriers of creed and race. Mr. Rosenwald has shown that while he has not forgotten the people of his own blood he realizes that the narrowness of sect, which has brought the world so much suffering, should no longer limit the boundaries of benevolence. With a man of such breadth of vision, as national head of the American Jewish Relief Committee, the work of the organization has necessarily assumed a non-sectarian character. Never before has the United States seen such national unity of purpose, displayed even in a project of benevolence.

The late Isaias W. Hellman, the California banker and his son, whose useful career was so prematurely terminated, were earnest advocates of the Western campaign of relief. Had not death invaded their home, they would be found amongst the foremost workers for the philanthropic project. But a host of other volunteers, whose names are a guarantee of worthiness to their townsmen, still remain. In the long list are found the names of Mortimer Fleishhacker, Herbert Fleishhacker, Judge M. C. Sloss, Sigmund Stern, Alfred and Milton Esberg, Grover Magnin. Earnest assistance is also given by the leading Jewish clergymen, Doctors Martin Meyer, Jacob Nieto, Herman Lissauer, and H. Rosenwasser. To say that the best that is in San Francisco, professionally, commercially, socially and patriotically, join in this relief project is to understate rather than overstate the case.—*B. G. Barnett, in the Overland Monthly, San Francisco.*

Dr. Frank Crane on "The Two Ships"

I have just seen two pictures in the paper, and my heart is pounding.

One is of the steamship Westward Ho being loaded with tons of grain, thousands of cases of condensed milk, and other life sustaining provisions, purchased with the American Jewish Relief Funds and American Polish Relief Funds, for the starving women and children of Poland. The port of destination is Danzig, where the cargo will be transported overland to stricken communities. The cost of this cargo exceeds TWO MILLION DOLLARS.

The other is of the steamship Pensacola starting on its long voyage to the Near East, bringing life and happiness to thousands in Palestine, Syria, and Armenia. Ports of destination are Constantinople and Beirut. The provisions were purchased by the Joint Distribution Committee of the American Jewish Relief Funds and the American Committee for Relief in the Near East. The cost of this cargo is ONE MILLION EIGHT HUNDRED THOUSAND DOLLARS.

Jews mean nothing to me, nor do Gentiles, nor Baptists, nor Patagonians, nor Southerners, Mahometans, nor Irish.

All these Classes, Races, Sects, Labels Fences and Pigeon Holes are Holdovers of dead contentions.

They are the Vermiform Appendices of Progress and the Body Politic would undoubtedly be better off for a surgical operation.

Still, Classes linger, and will. We shall go on being proud of our Church, Pedigree, and Locality.

And—

If so—

The one, only and wholly admirable way to justify our Class is by Superiority in Helpfulness.

Heaven knows we have killed and hated enough because of our Differences. Let us now compensate History by a most strenuous rivalry in Charity, "for," says Bacon, "in all things else there is danger of excess, but in Charity there can be no excess."

I love every Jew in the world for those two ships' sake. I would kiss every pretty Jewish girl, salute every rich Jew, and take my hat off before every Synagogue, for those two ships' sake.

Though not born of this ancient race, I am sending along a little contribution to Nathan Straus, who called my attention to these ships (or rather to Arthur Lehman, Treasurer, 20 Exchange Place, New York), and ask the reader to do likewise. We can justify ourselves by what George Ade says: "I have lived in several towns, but I cannot remember the names of a place in which Jews were exempted from contributing to Gentile funds."

THE FABLELESS FABLE

A Contribution from
GEORGE ADE

IT was Mr. Nathan Straus who suggested, when I presented myself as a contributor, that possibly I might wish to adopt the fable form and write in the homely vernacular of the streets. If I seem to disregard this suggestion from a man for whom I have a most overwhelming regard, it is because the use of the colloquial American speech, as distinguished from the precise and formal vocabulary of our British allies, might seem to imply a playful and bantering treatment of a situation which is pretty much devoid of playfulness.

One of the immediate rearrangements of this war has been to blow away, as if by shell, a lot of rigid and conventional barriers which divided and separated races and religions and so-called "classes." The fact that Nicholas Romanoff was stood up against a wall and shot by his own soldiers may be set down as one of the surprises of the war, but if you want a real miracle, observe Sol Rosenfeld, formerly of the Eagle Clothing Store, now installed as a social favorite in the recreation circles of the Knights of Columbus!

The Nebraska plow-boy and the exquisite dancing man who used to hang around the Biltmore are now "Buddies" together and caked with the same mud. It is unbelievable, but it is true.

The artificial areas may be re-established after the war is over, but just now the dust of a common service has made us all one color.

So far as war helpfulness is concerned, there is no difference between the Jew and the Gentile at present except that the Jew gives in larger amounts.

Some persons who are annoyed by the masterful assertiveness of the Jewish race in the world of trade and among the learned professions say that the Jews are too absorbent in their ambitions. They go out to harvest the entire crop. This seems all wrong to spectators who are sitting under the trees, resting.

In any campaign to feed the hungry or lift up the stricken or shelter the homeless it is taken for granted, as a matter of course, that the Jews will do their full share and then oversubscribe a little. They are accustomed to do things in a big way and are not dismayed by ordinary tasks.

Now they are up against an extraordinary task; an undertaking, vast in proportions, hedged in by appalling handicaps. The Amer-

ican Jewish Relief Committee is endeavoring to save from starvation three million Jews who are the helpless victims of the German Terror. Between the committee in New York City and the unfortunate refugees or penned-in prisoners that they are trying to help are open seas and devastated provinces and great armies locked in battle.

It can be done and the committee will do it. It will get money and food to the helpless victims, even if in the farther and remote parts of Europe, if it is backed up and supported here at home.

I have lived in several towns but I cannot remember the name of a place in which Jews were exempted from contributing to Gentile funds. The call of humanity knows no foreign language, no racial dialect, no favored accent.

If every citizen of America who has been somewhat directly the beneficiary of Jewish philanthropy should now come forward and help the American Jewish Relief Committee the necessary funds would be ready tomorrow. They should come forward.

GEORGE ADE.

POTASH & PERLMUTTER

Recommend That You

DO NOT WASTE YOUR SYMPATHY ON MOVING PICTURE STARS WHILE THERE ARE SUFFERING JEWS IN EUROPE.

A Contribution to The American Jewish Relief Committee for Sufferers from the War by

Montague Glass

"Yes, Mawruss," Abe Potash said, "there is some of our people which seemingly has got the idee that if they show any sympathy for them poor Jehudim in the old country, the United States Secret Service will be after them for carrying a concealed hyphen or something and have them interred in a Southern prison camp for the duration of the Peace Conference, although such soft hearts they've got it, Mawruss, that they cry like babies every time William S. Hart gets misunderstood on a moving picture fillum."

"And yet, Abe, there ain't one of our people alive today, which don't owe it to the fact that some time or another in Russia or in Spain or even way back in Mitsroyim Hooretz, his folks was helped out from starvation or slaughter by other folks, both Jewish and non-Jews, with hearts of mercy, Abe," Morris Perlmutter declared, "which if them good hearted people which had mercy on our brothers in olden times would have considered that they had done enough to show how good hearted they were by getting all broke up over the sufferings of moving picture stars, Abe, where would most of us Jehudim be today? Am I right or wrong,"

"Still, Mawruss, I think that those of us which is moving picture fans appreciates just as much as those of us who ain't, y'understand, that the food, the protection and the money which our friends gave in olden times wasn't gifts outright. Us Jews hold all them benefits on consignment and on memorandum, Mawruss. We've got to account for them now, Mawruss, and when the American Jewish Relief Committee comes to us and says they want to raise thirty-five million dollars for our starving brothers in Europe, they ain't asking us for *our* money, Mawruss. This money don't belong to us. We are only taking care of it until the time comes when other Jews needs it to keep themselves alive the way it was given to our forefathers to keep *themselves* alive. With us Jews, it ain't a question of being merciful about that money; it's a question of being *honest.*

"Furthermore, Abe, there is money coming into the American Jewish Relief Committee from good hearted people which ain't Jews" Morris said. "Their money is their own and they could do with it what they please, and with the large amounts they have given to the American Jewish Relief Committee instead of going to moving pictures they could have broken their hearts watching Caruso crying over Galli-Curci in the last act of Travvy-ayter, supposing the Metropolitan Opera House ever put on such a high priced doubleheader, Abe? But they would sooner give it to them poor Jehudim in Europe, Abe—people which they ain't related to in blood or religion, Abe—and deny themselves the pleasures which that same money would buy."

"Then all the more reason why us Jews should show our non-Jewish friends that the money which they give will be re-given by them Jehudim which they give it to, whenever it is necessary for other unfortunates—Jewish or non-Jewish to have it, Mawruss," Abe declared, "and also, Mawruss, let us Jews profit by the example these Tzadeekim of non-Jews have given us, y'understand, that if you give your money to prove your sympathy for human beings which is suffering in Europe, instead of moving picture actors which is suffering on fillums, Mawruss, not only would you show that you've got a heart of mercy, Mawruss, but also you wouldn't got to pay no amusement tax. Am I right or wrong?"

J. S. MURROW
MISSIONARY AMONG INDIANS 60 YEARS — 82 years old
UNDER GOD'S DIRECTION FOUNDER OF
MURROW INDIAN ORPHANS' HOME
BACONE, OKLAHOMA

ATOKA, OKLAHOMA April 20th 1917

Mr Herbert. H. Lehman.
Treasurer &c
Dear Sir
I am not a Jew. -
I am an old-worn out Christian-Indian
Missionary- A Baptist. -
Your God is my God. - Your Father-my Father.
Your people ~~are~~ my Masters people.
Your brethren are my brethren.
My means are small-but my heart
greatly rejoices because of this privilege
of sending the enclosed one hundred
dollars for the relief of the suffering
and starving Jews in Europe.
Sincerely
J. S. Murrow
Atoka - Okla

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THE HONOR ROLL

of many of America's men and women who in their respective cities promptly and generously answered the appeal of the Jewish war sufferers by giving without stint of their time, money and influence to feed the hungry, clothe the naked, heal the sick and shelter the homeless during the World War and six years thereafter.

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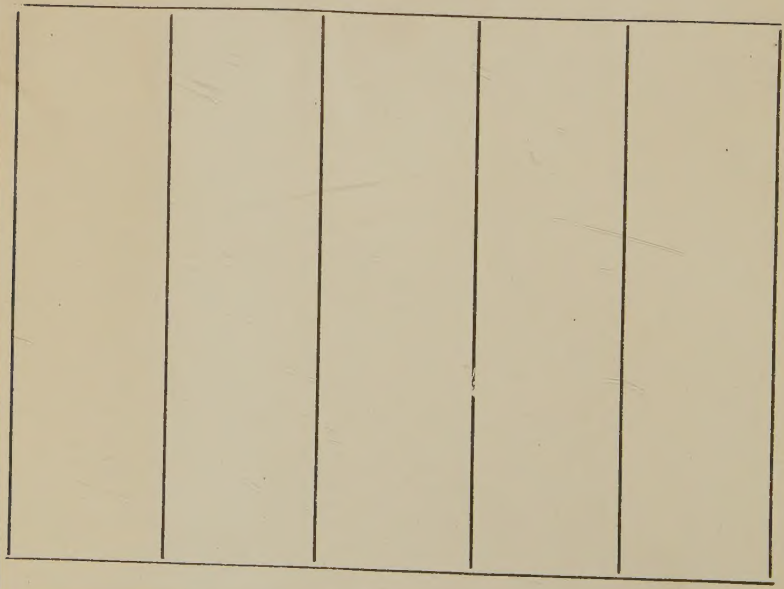

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